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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., March 22, 1923

NEW SERIES
VOLUME XLV, No. 12

A fine story is told of a young trumpeter in the French army some years ago in Algeria who was captured by the Arabs who were at war with France. It was in the midst of the battle and the young Frenchman was ordered by the Arab chief on pain of death to put his trumpet to his lips and sound a retreat for the French army. There was not a moment's hesitation. The trumpeter stepped out on a hillock where his bugle note could be heard by his French comrades, put the trumpet to his lips and blew a note that summoned them to advance and victory. It meant his own death, but triumph for his countrymen. Brother pastor, is this not a time in our Lord's work when danger threatens our denominational work, and delay may come to the kingdom of God. At whatever cost to ourselves, shall we not be true to him now that victory may be ours and his on the first day of May.

Our Lord's efforts to save the poor sinful Samaritan woman could be successful only by his putting his finger on her sin and bringing a dormant conscience into activity, by telling her, "Thou hast had five husbands, and he whom thou now hast is not thy husband." The modern moving picture magnate would have hunted her up as suitable material for a screen star.

A young woman in Chicago fooled the doctors for several days into thinking she had temperature of 118 degrees. She had no fever at all, but managed to heat the thermometer with a hot water bottle she had in bed. She had the satisfaction of having her name published all over the United States, and had "all the world wondering."

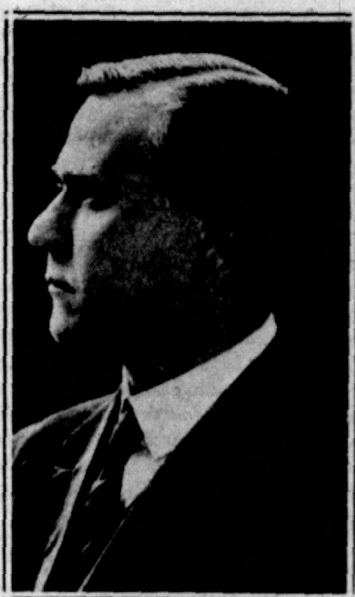
We are in receipt of a published sermon by Dr. W. B. Crumpton of Alabama as chaplain to the Confederate veterans Feb. 18th, in the First Baptist church of Montgomery. Dr. Crumpton is 81 years of age and is a fine example of ripened, virile Christian gentleman and good minister of Jesus Christ.

Some time ago the news went the rounds that Congregational, Methodist and Presbyterian churches were planning to combine, or had combined. Now it is said that no such union has been formed and that there has never been a majority vote in favor of it.

The Manufacturers' Record says that the income of Southern farmers was a billion dollars more in 1922 than it was in 1921. All right, brother farmer, send in your renewal to the Baptist Record and your contribution to the Lord's work.

In many states the Bible is gagged, not allowed to be read in the public schools, while the so-called scientific theories have unhindered access to the minds of the pupils, even the theories that contradict the word of God.

Abe Martin says: "No buddy kin talk as convincin'ly about th' failure o' prohibition as th' feller that spends nine-tenths of his time huntin' a drink."



DR. GEORGE W. TRUETT

Pastor First Baptist Church, Dallas, Texas, who will speak at the First Baptist Church, Jackson, Mississippi, on Wednesday, March 28th, at 11 a. m.

Dr. George W. Truett, of Dallas, Texas, considered the greatest living preacher, will address the Baptist laymen of Mississippi at Jackson on Wednesday, March 28th, First Baptist Church. Great throngs are expected to hear him.

MISSIONARY DAY IN THE SUNDAY SCHOOLS

By B. D. Gray,

Corresponding Secretary Home Mission Board.

A great program has been arranged for Missionary Day in the Sunday Schools this year. We ought to have great results to follow. The information given is fine and it is put in excellent form.

Congressman Upshaw in a speech in the House quoted Alvin Owsley, the commander of the American Legion, as saying: "Realizing the importance of the question and the responsibility of leadership, regardless of what his personal inclinations might be, he would not touch a drop of intoxicating beverage in private or public while he is commander of the American Legion." Mr. Upshaw further said: "In fact of the legal enactment of this prohibition law which found its way into our Constitution and on our statute books through the prayers, the tears, and the consecrated wisdom of the best men and women on earth, any governor or any other State or Federal official who will patronize a bootlegger by drinking illicit liquor is a disgrace to the position of leadership which he holds and a dangerous example to the young manhood of America. (Applause.)"

Editor Compere has the longest editorial in the Baptist Advance of last week that we have ever read in any paper. We read it all. It is interesting. It is on the question of women speaking in mixed assemblies. We confess to disappointment at the close, when we were expecting his interpretation of Paul's prohibition of women's speaking, that he says simply that he does not know what it means, that it is among those things which Paul wrote which are hard to understand. (Peter says it was what Paul said about the second coming of Christ which was hard to understand.) But Brother Compere concludes that Paul does not mean what the "plain meaning" of his words mean. There you are: a tree; or in a hole.

Hotel reservations in Kansas City will be made for those attending the Southern Baptist convention by Mr. C. P. Jones, 1107 McGee street. Write to him. Or if you wish reservation made in boarding house or private home, you can write to Mr. D. H. Howerton, 1107 McGee street, Kansas City, Mo.

The Baptist Standard tells of a district judge in Dallas who recently pleaded with the families of two men, one of whom had killed the other, to be reconciled. The judge asked a pastor in the city to lead in prayer for reconciliation. The whole audience was deeply impressed.

A good deal of information will be found in this issue with reference to the trip to the Baptist World Alliance which meets at Stockholm in July. More can be furnished by Dr. B. P. Reason of Senatobia. Preparation should be made early.

Dr. Scarborough spoke at the chapel of Mississippi College Saturday morning, the seventh, and at the Second Church, Jackson, Sunday in the interest of the Campaign. People were deeply moved.

Dr. John T. Christian is assisting P. W. A. Hewitt in a meeting at First Church, Jackson, having begun last Monday. We are glad to have him in the city, where he spent many years as Secretary of our Convention Board.

Lady Astor is working for temperance in the British House of Commons on a bill adopted by her to forbid the sale of liquor to those under eighteen years of age passed the second reading by a big vote.

Seventy-three people bitten by rattlesnakes were treated last month by the State Laboratory in Jackson. It looks like it's coming to a choice between raising dogs and raising children in Mississippi.

A New Orleans brewery was last week fined \$1,000 for making beer. Other penalties against it amount to \$8,000. The plant will be sold at auction. Who said it couldn't be done?

Collections on the 75 Million Campaign are now said to total thirty-nine million dollars.

W. M. U. CONVENTION, COLUMBIA, APRIL 10-12. COME!

DR. J. A. HACKETT

By L. R. Christie

Dr. J. A. Hackett is dead. It seems difficult to write this announcement, and more difficult to realize the fact which it contains. For so long a time had the deceased been a part of Mississippi life that it seems unnatural to think of him as being among the dead. Only last October he had observed his ninetieth birthday, and signalized that event by preaching a wonderfully strong gospel sermon in this church, where he had his membership and where he was universally beloved. He was so robust and vigorous despite his four score years and ten that there was universal hopefulness that he might stand in this same pulpit and celebrate his centenary by preaching the same old gospel of redemption to which he had witnessed through the long, long years. Providence had decreed otherwise, however. God had reserved some better thing concerning him. Last week on March the first he was suddenly and unexpectedly stricken and after three days of painless waiting he fell asleep in the arms of God. Those of us who stood about his bedside during those days of waiting felt as if we were standing by the couch of some wonderful personality like the patriarchs of the Old Testament. Like Enoch of old "he walked with God and was not, for God took him." From 1832 to 1923—what a marvelous period of human history through which to live! What changes in every department of life have been wrought during those nine decades of progress. He was a mature man of nearly thirty years of age when the Civil War broke out, and a more gallant soldier never fought in the ranks of those immortal heroes of the Stars and Bars. His comrades have always delighted to tell the thrilling stories of his quiet courage and his superb gallantry. The same moral qualities entered into the structure of his religious life and service. Jesus Christ had no more loyal follower than Dr. Hackett. The Master's word was law to him. He belonged to the vigorous and fearless type of those "who command earnestly for the faith once for all delivered to the saints," and yet there was no living man who was more patiently considerate of the opinions and attitudes and rights of others. He was rugged and strong, but his heart was as tender as a child's. Like his Master "a bruised reed he would not break, and a smoking flax he would not quench until judgment went forth unto victory." The record of his ministerial achievements is too large and significant for this communication, which is meant to be merely an announcement. His significant service must be set up in a more formal and extensive and permanent way at some later date. This is merely the announcement of one who had the privilege of being his pastor for but little more than a year, but during that time we had come to love each other in all the sweetness and fullness of true Christian affection. How I shall miss him all through the future! How much this church will miss him they themselves will be unable to tell. The good woman who has walked by his side these four decades and the splendid children who were to him a veritable heritage from the Lord, will miss him more than all, and yet they will never get through taking stock of the priceless legacies that are theirs in memories that can never die.

L. R. CHRISTIE.

Mr. Waldo Bailey sailed from New York on March 14th for Karachi, India, via London, to begin work as attache of the United States Consulate in that country. He is a son of Dr. T. J. Bailey, former editor of the Record, and a young man with a bright future. He had already made good in his work in this country and in the United States navy during the world war. His work will require an absence of at least two years, with the probability of substantial promotion in the consular service.

WHAT CAN BE DONE?

By E. L. Wesson

One time while on earth Jesus was confronted with what seemed to a man a hopeless case. It was the case of the man who brought his son to the disciples to be healed and they could not heal him. When Jesus came, he met Him and said, "Lord, if thou canst do anything, have mercy on us and help us." Jesus helped him. What seemed an impossibility to that man was easily solved by our Lord, but we are up against conditions today ten thousands of times harder to solve than that, and ten millions of times more is involved than in that case, and we are helpless.

We are confronted with social conditions and, consequently, social questions which we can neither answer nor control; yet we realize that they are leading to wreck and ruin the Christian influence of thousands, and the characters of many.

What to do only God knows. The Scriptures have not spoken specifically, therefore we have to infer and conclude what to do and our conclusions and inferences differ and conflict, while the conditions grow worse and worse.

We are compelled to admit that there must be provided social life for the young. They cannot sit around and read and talk to home folks all the time and be satisfied. Neither can they, though real Christians, be satisfied all the time with religious work. Human nature has at least two sides, therefore we have to recognize the social need of human nature and try to provide for that, as well as for the spiritual. The mere human in us all calls for things that belong to the merely human, and the biggest thing in human nature, especially of the young, is the social craving—enjoyable pastime.

The world recognizes that fact, therefore has put on entertainments which appeal to the social side of human nature so strongly that "it is sweeping the deck", while "The Church" stands helplessly by and protests, and protests against the sin, ruin, and debauchery being wrought, and decries the social entertainments causing the wreckage but has nothing whatever of a social kind that is better to offer. We must acknowledge that to be a fact.

That is a billion times more pitiful than the case of the poor epileptic who was laid at Jesus' feet. His was only a physical wreckage while ours is the wreck of the moral, and often of the physical beings of millions.

What can be done? It has been said a thousand times, "Let the church furnish them entertainment." But we know that the church cannot do it, for three reasons: First, because the church is not able to put on entertaining programs free, and if they charge "door entrance" they will not get expenses. That is true because things put on by the churches have to be more or less "churchy" and will not meet the social demands of the human nature of even Christians, especially of the young.

Second, the churches cannot meet the social need because the churches are not agreed among themselves about what social entertainments should be allowed, and this lack of agreement causes failure.

Third, the churches cannot meet the social requirements of the young because the social feats of the church are devised and supervised by the older people, therefore do not meet the desires of the young, nor equal the entertainments given by the world. Entertainment devised by the older people and the preachers just cannot meet the social demands of the young people because they are out of social touch with them. They have passed that day.

When older people devise and direct social affairs, they want the young people to play the plays and games that they used to play, and do like they used to do, because that is the way they think it should be done, but the young people just won't like those old time things.

Whether right or wrong, folks don't like to do

like their fathers did. They think they are going forward. That is true in everything, especially in the social life of the young.

A special reason for the hardness of our condition is the fact that the Bible does not make the least bit of provision for the entertainments of social life. The Scriptures deal with life solely from the standpoint of duty and religion. There are a few recorded instances of social events in the Bible, mostly evil, which were given to show up some things that needed to be condemned.

There are two records of social events in the life of Jesus. One was the marriage at Cana of Galilee. The other was the supper at Bethany. See John 2:12. At the wedding feast they used wine, and Jesus sanctioned its use by making wine to meet their need. We now rightfully and bitterly condemn the use of wine at any kind of a feast, but it was a social custom then, and of course was right or Jesus would not have sanctioned it. Customs change, as do conditions.

When I was a boy, my grandfather, who was a Baptist deacon, considered to be one of the best men of his day, kept whisky all the time and drank it after each meal; but what deacon would be knowingly tolerated in such a practice today? Those old social customs have passed away, thank God! But today we have the movies, the theater, the card parties, and the dances, as the social evils, all of which seem to us to be leading the world to ruin, and they appeal mightily to the human nature of the young, even young Christians, and we haven't anything socially worth while to displace them; and it seems that the churches can't find anything better which will meet the felt social needs of the young people who profess to be Christians. Ours is a deplorable case, and so far hopeless.

What can be done? Is it right to ask the young people to give up all merely social life and think only of business and religion? We know that will not meet the desires of even the oldest preachers. We have to change the mind to rest. While religion is the best thing in the world, we know that even the very best men and women want some kind of social satisfaction. For that reason old people visit and talk over the days of youth. Preachers go to chautauquas, lectures, etc., or travel to see the world. But young people want social mixing, and plays, and games, and shows. Their human nature enjoys that. We don't want them to go to theaters, shows, movies, card parties, dances, etc.; we feel that such things are ruinous, and we don't want them ruined. But what can we do? Our church socials are worse than a makeshift for real entertainment. I once attended a B. Y. P. U. Rally Social in a large city and it was a complete failure—except the "eats." I have given a few B. Y. P. U. socials at my own house, and they played "dropping the handkerchief," "slap out," and "stealing partners," etc., which I could see was tiresome to them. I attended the Y. M. C. A. school at Blue Ridge and the plays they put on to show us how to entertain, except the ball games, were such as they played away back in the country when I was a child. They did not meet the real desires of the young Christians present. They may sort of do for little children, provided they have a good leader, but grown up boys and girls, and young men and women, would find nothing in them to satisfy. What can be done?

If it is possible, something must be done to meet the social need and lead the young people into better things socially. We must change the drift or social conditions will wreck many, and perhaps our own.

We may have revivals and stop the tide for a time, but we all know that young blood just won't stay dammed up by religious consciousness. The human nature demands social pleasure, and it just cannot stand to be cut off from social enjoyments. God made us that way. But we have nothing socially that meets the demands. What can be done?

There is but one remedy for the social evils

of today. That is, something better that really appeals to and satisfies the social spirit in our young people.

We cannot remedy the evils by simply condemning, we must supply the need. "The Church" may meet the spiritual needs and satisfy the intellectual desires, but can it meet the social needs and draw the youth to better things?

Socially our young people have to go to things the churches condemn, or cut out almost all social life. What can be done? This is the hardest question ever asked. We must answer it or else see many of our young people drift with the tide. God help somebody to see how to meet this need.

GERMANY AND FRANCE

An exchange quotes the following from Dr. David James Burrell:

"First, that Germany alone came out of the war with practically no national debt. Her only loans were made of her own people, and they were secured by paper marks. By reducing the value of the mark, she has reduced that obligation to nil. Of all the nations involved in the war, she alone owes nothing: except in the reparations, which she refuses to pay.

"Second, by securing an armistice at her border, and at the psychological moment, she escaped all damage to her own territory. France and Belgium were devastated; but her fields were unravaged, her factories unhurt, her cities uninjured. She has no repairs to make, but is in a better condition to resume business 'at the old stand' than any other of the nations involved in the war, not excepting our own.

"Third, she has made no apparent effort to meet the demands of the Allies. Her per capita tax has not been, and is not now, more than a mere fraction of what the French and Belgian people are required to pay. Her plea of inability is grotesque. Look at this in the morning's papers: 'The citizens of Madgeburg send twenty-five million marks to support resistance in Ruhr.' If towns like Madgeburg were disposed or required to help in the payment of war-reparations, does any one suppose there would have been the slightest default? Not for a moment. Meanwhile, even the interest on the reparations imposed has gone by default. Germany is at this hour the most prosperous of European nations; and she laughs in her sleeve at the Allies who won the war and are now paying the bills.

"Fourth, the simple fact is that considerations of trade and commerce have taken precedence of all moral considerations whatsoever: and Germany has the whip hand. England, the same England that used to call us 'a nation of shopkeepers,' is apparently willing to sacrifice everything for a commercial chance. And there you are. And where are we?"

CHARACTER IS IN THE SUBCONSCIOUS SELF

Rev. Carl M. Gates, in the Boston Transcript, says that character is in the subconscious self.

"Is it not true that no one can be a real master of the art of living until he has reached the point where right conduct is instinctive?"

"He does not have to debate with himself over the performance of some recognized duty. Seeing it means doing it automatically.

"What we call character is really a matter of the subconscious self. A man is honest when the deepest impulses of his being urge him toward honesty without his realizing it. He is not conscious of any special act of will deciding for honesty instead of graft; the possibility of a crooked deal never enters his head.

"No one has ever reached the real goal of moral character until righteousness is not second nature but first nature. It must go down below the plane of conscious decision to the deeper levels where the whole subconscious self is stamped with a passion for righteousness."—Ex.

SOME DORAN BOOKS

Happy the preacher—or any public speaker, for that matter—who has a fresh, bright story to tell in his discourse. He is sure then of catching the children—and that means the old folks too. Christ was the ideal story teller and illustrator. It was not abstract treatment of themes that he asked his audiences to listen to, but striking stories, parables, metaphors, etc.

Where can the public speaker find such material for public discourses? Some one answers, "Why nature is full of illustrations and one needs only to open his eyes and look about him." Very true, but some speakers seem not to have an eye for such discoveries. Men differ in their ability to find, or create illustrative material in scenes about them, but are very effective in using good incidents, or stories, when they read them.

Here is a list of books full of stories and brief incidents, and at the top of the list must be put two books by Margaret W. Eggleston. She is the best collector of high grade stories that I have found anywhere. They are alive with red blood and are at the opposite pole from the hackneyed and stale. Her two books are as follows:

Fireside stories for girls in their teens. Margaret W. Eggleston. \$1.25 net.

The teen age with girls represents a period of danger and opportunity. Here is a fine book to put into the hands of a girl, as well as a valuable book for the eyes and use of a preacher, and the stories will attract not only the girls, but the people generally, in his audience.

"Twas only a little story

Yet it came like a ray of light,

And it gave the girl who heard it

Real courage to do the right."

"It was the story of the Indian at St. Louis that sent Marcus Whitman to save the great Northwest; it was the story of Scutari that sent Florence Nightingale to her great work; it was the story of the deep sea fishermen that sent Wilfred Grenfeld to the Labrador."

Around the camp fire with the older boys. By Margaret W. Eggleston. \$1.25 net.

Here is something to delight the boys. It is a book that will be a joy to teachers who are hunting for stories that present high ideals for youths, and it will prove a treasure to preachers who are on the hunt for good stories for the boys and young men in his audience. Our young people are devouring short stories in magazines and newspapers. How refreshing to hear from the pulpit on Sunday a very short story which flashes out rich truths and lifts up high ideals.

Lamp-lighters across the sea. By Margaret T. Applegarth. \$1.25 net.

The term lamp-lighter is a striking one. It refers to the men who have translated the Bible into the languages of mission lands. Among these men were Carey in India, Judson in Burmah, Morrison in China and many others. Of course such a book would be a missionary light and stimulus in any home that has children in it, and the pastor, who is preparing his missionary sermon, will find a choice list of missionary stories here with which to brighten and reinforce his sermon. There are sixteen photographic illustrations in the book accompanying the stories.

Jungle tales of missionary adventure in India. By Howard Anderson Musser. \$1.25 net.

Two of the chapters are headed "Tigers—but especially bears" and "Trapped among crocodiles". In other words, the book is full of thrilling incidents in a way to set the boy aglow. "Here are fights with tigers, bears and bandits and one long fight against ignorance and disease, against superstition and merciless greed." The beauty of it all is that the stories throb with Christian sentiment and missionary heroism. It contains a number of photographic illustrations.

Wonders of Missions. By Caroline Atwater Mason. \$2.00 net.

Tidings from a battle field are always inter-

esting, but of what surpassing interest is the story of the triumphs of the gospel in foreign lands. In this book the author has brought together the great links in the chain. She has chosen the big facts and incidents of missionary adventure and heroism and presented them in striking fashion. Here is much material for missionary discourses. In fact there is here fuel for many homiletical fires. Sell some of your old books, pastor, and buy some of these fresh books.

The world's best humorous anecdotes. By J. Gilchrist Lawson. \$2.00.

This book contains 1,500 humorous incidents and sayings, covering a wide field of subjects. These incidents are classified in the table of contents so as to make it easy for the reader to turn quickly to the exact subject desired. Many dialect stories are included in the book.

Art illustrations for public addresses. By A. Bernard Webber.

This book is in its second edition. It contains short stories and incidents and furnishes abundant material for the public speaker. "The humorous and pathetic, the highly dramatic and the homely incident are all represented and are all carefully classified under subjects for quick and easy selection." The author of this book states that through the years of his ministry he has been gathering these illustrations from literature and life.

The New Testament—a new translation. By James Moffatt. \$2.50 net.

And now friend reader, if you desire the best book of stories, turn to this volume by Dr. Moffatt, and read the stories by Christ and other Bible writers. This translation brings the New Testament to the reader in his own, up-to-date speech. But let it be clearly noted that the translation is also thoroughly scholarly and true to the original. It has won endorsement and high praise from such authorities as Dr. A. T. Robertson and others.

One valuable feature of the book is the presence of the King James version placed side by side with Dr. Moffatt's version and the possibility of thus comparing the two translations as the reader proceeds adds great interest and profit to the reading.

All of the above books, published by the Geo. H. Doran Company of New York, may be ordered from the Baptist Book Store of Jackson, Miss.

TUTANKHAMEN

By Clyde Edwin Tuck

Night hangs o'er Egypt all her throbbing stars,
The noiseless Nile swirls onward to the sea;
Sweet lotus blooms drift by in snowy bars,
A million insects drone their minstrelsy;
The dew-mist weaves a glimmering brocade
Beneath a late moon's witchery of gold;
Now comes the nightingales' soft serenade
The fairy haunted wildwood to enfold.

The city sleeps beneath its pall of gloom,
Except the watchful sentries, where, in state
The great king lies within his gilded tomb;
For yesterday from out the palace gate
They bore him forth to his eternal home;—
Earth's richest splendors of the mine were sought,

And treasures rare from o'er the ocean foam,
These to the chambers of the dead they brought.

There, through slow gliding centuries untold,
Forsaken by his gods, the ancient king,
Amid the ruins of his tomb of gold
Still lies. Osiris, Isis, could not wing
His soul to Fields Elysian? O, when
Upon my humble resting place life's day
Fades into night, I only ask that then
Thou be, strong Son of God, my hope and stay!

Extemporaneous preaching will result in extempore hearing. That is, the hearer will remember it about as long as the preacher took to prepare it.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and
give your old address as well as the new when writing us for a
change. If you do not send in your renewal your name will be
dropped from the list.
Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
other notices will cost one cent a word, which must accom-
pany the notice.

GOD OF OUR LORD JESUS CHRIST

The expression, or its equivalent, is scattered
throughout the pages of the New Testament, and
is very full of blessed meaning to believers. It
does not simply mean the God whom Jesus Christ
recognized and worshipped, although Jesus as a
man prayed to God as his Father. So it does not
mean that we recognize and worship the same
God that Jesus did, though that also is true. We
are concerned about what it does mean, what con-
ception was in the mind of the New Testament
prophets and apostles when they used the phrase.

It will help us to arrive at its meaning to com-
pare it with similar expressions in the Old and
New Testaments. The scriptures often speak of
Him as the God of Abraham, Isaac and Jacob.
Indeed God so speaks of Himself. One purpose
of this, to be sure, is to secure favorable consid-
eration for the message, to bind the hearer by
ordinary ties of kindred and history to the word
that is spoken. But there is a better reason back
of this and beyond this, without which the appeal
would be meaningless. First of all it is to bring
into immediate consciousness all that is known of
God by means of the revelation he has made of
himself to and through these men of old. It ought
not to be necessary, it is not necessary, when God
wishes to communicate his will to men, that he
should begin at the beginning and declare as if it
were new all that we ought to know about him.
He must presume upon past revelations, and these
past revelations, which formed the sum total of
their knowledge of God, were made to their
fathers. And so he always starts with this.

To Moses out of the burning bush the Lord
spoke in this way, I am the God of thy father,
the God of Abraham, the God of Isaac, and the
God of Jacob. This would bring to his mind im-
mediately all that knowledge of God, that flood
of tradition which had come down through the
Hebrew families of how God had made himself
known to Abraham, Isaac and Jacob by direct
revelation. So did God speak to Jacob in the
vision at Bethel, "I am the Lord God of Abraham
thy father and the God of Isaac". Other instances
could be given but they are not necessary. What
is necessary here is that we should understand
that God in speaking to his servants clothes him-
self with the mantle of revelation which he has
given of himself to and through the patriarchs
and prophets. To Israel he was ever the God of
their fathers, the God of the holy prophets to
whom he had made himself known, and through
whom the revelation had been passed on to them.

From the coming of the Lord from the begin-
ning of the New Testament, he is no longer the
God of the fathers; he is now the God of our
Lord Jesus Christ. The revelation he had made
of himself in the past to the fathers was very
valuable up to this time, but from this on it is
insignificant in comparison. The stars are better
than no light at all, and will serve to guide a
traveler over a long and lonesome road. But
when the sun rises, we forget the stars. They
are lights shining in a dark place unto which we
do well that we take heed until the day dawn.
"God having of old time spoken unto our fathers

in the prophets by divers portions and in diverse
manners, hath at the end of these days spoken
unto us in his Son". What we now know of God
is through Him "who is the effulgence of his
glory, and the express image of his substance".
From henceforth He is the God of our Lord Jesus
Christ. He is the one who is made known to us
through Him. No man hath seen God at any
time. The only begotten Son, who is in the
bosom of the Father, he hath declared him.

We now know that the planets give their light
only as the reflection of the sun; and we also
know that the Old Testament patriarchs and
prophets transmitted to us only such knowledge
of God as the eternal Word revealed to them.
Abraham saw His day. Of them as of us it could
as truly be said, "No man knoweth the Father
except the Son and he to whomsoever the Son
willeth to reveal him". The whole horizon of our
knowledge of God is filled by the revelation of
Him through Jesus Christ. All that we know of
God, or can know, or shall ever know, is what
comes to us through our Lord Jesus Christ.
Henceforth God is to us wholly and only "the God
and Father of our Lord Jesus Christ".

But there is something more than a complete
and perfect revelation of God in the person of
Christ. It is much that the light of the knowl-
edge of the glory of God in the face of Jesus
Christ hath shined into our hearts, but that is
not all. We have been bound to God in eternal
covenant in the Lord Jesus Christ. Just as the
statement to Moses or any Israelite, "I am the
God of Abraham, the God of Isaac, and the God
of Jacob" would bring to their minds the cove-
nant which God had made with their fathers,
which bound God to them through all genera-
tions; so does the expression, "The God of our
Lord Jesus Christ" fill our hearts with satisfac-
tion, assurance and peace, because of the cove-
nant which he has made with us in Christ. The
Old Testament gives us the promise of the new
covenant and the New Testament assures us of
its fulfillment. Read about the promise in Jerem-
iah 31. And in Hebrews you see its fulfillment,
8:6,13, and 12:24, and 13:20, closing with that
rapturous and incomparable benediction: "Now
the God of peace, who brought again from the
dead the great shepherd of the sheep with the
blood of an eternal covenant, even our Lord Jesus,
make you perfect in every good thing to do his
will, working in us that which is well pleasing in
his sight, through Jesus Christ; to whom be the
glory forever and ever. Amen". All of our deal-
ings with God; all of God's dealings with us, are
henceforth conducted through the person and on
the basis of the worth and work of Christ, by
reason of our place in him. He is to us the God
and Father of our Lord Jesus Christ.

FROM NEWS AND TRUTHS

Sixteen out of thirty-eight parables of Jesus
have to do with money. Let's discipline the cov-
etous.—McDaniel.

I do not believe in the teaching that all the
callings of men are divine. All except the min-
istry are occupations. They may be abandoned
at any time. That is not true of the preacher.
His call is divine and is for life.—Hunter.

A gospel church is an organized body of bap-
tized believers, equal in rank and privileges, ad-
ministering its own affairs under the headship of
Christ, united in the belief of what He has taught,
covenanting to do what He has commanded and
co-operating with other similar bodies in kingdom
enterprises.—McDaniel.

You cannot produce results by imitating those
who get results. A second hand gospel never was
effective. The gospel of Christ first-hand through
you will bring its own results.—McDaniel.

If there is no special saving value in the death
of Christ, why do the writers of the four gospels
spend more space on it than any other fact in his
earthly ministry? why is it that almost half of
the chapters in the gospels deal with the last days
of Jesus on earth?

Sunday night, March fourth, President Maddox
of Montezuma College (Baptist) in New Mexico
conducted an all night service in which the power
of God was gloriously manifest. It lasted twelve
hours. Many were converted and united with the
church, a large number dedicated their lives to
special service, backsliders were reclaimed. There
remains no student who is not a Christian. There
was great conviction of sin, several getting out
of bed to go back to the church and make con-
fession.

A Kentucky visitor, at Biloxi, writes of hearing
Rev. J. L. Boyd preach three excellent sermons on
his last Sunday there, March 11th, and of the re-
gret of the church and the people generally of
that city, at his leaving. He has done a remark-
ably fine work there, and leaves the church in
excellent condition for the pastor who may for-
tunately succeed him, and full of hope for the
erection of their new edifice. Brother Boyd has
entered upon his work at Magee and Star, his new
field.

President Geo. Burnett has resigned as the head
of Tennessee College for Women at Murfrees-
boro, and the faculty passed most complimentary
resolutions with reference to him and his work.
He has been with the school from its beginning
and certainly deserves great credit for the work
it has done and the high standard of Christian
education erected.

Don't pile the coal on in the grate until you get
the kindling to burning; and don't start your day's
work until you have released the spiritual forces
within you by a season of fellowship with God.
First pray, then work.

Brother B. L. Mitchell, once pastor in Missis-
sippi, is now living at Cuba, Ala., and enjoying
the rest his labors of past years entitle him to.
He reads the Record with pleasure.

A man digging a posthole found in Tate county
near Coldwater a tin can with 219 silver coins,
mostly French, Spanish and Mexican. There were
a few pieces of United States money.

State-wide Baptist Laymen's meeting closed
March 28th, Jackson, in connection with the com-
ing of Dr. George W. Truett. Laymen are ex-
pected from every section of the state.

Deer Creek Association will hold a great rally
at Leland on March 29th. See announcement by
Pastor W. H. Morgan in another part of the
paper.

The next great event is the coming of Dr.
Truett to Mississippi on Wednesday, March 28th,
Jackson. Hear him.

Dr. George W. Truett will speak in Jackson on
Wednesday, March 28th, at 11 a. m.

Journey to Jackson on Wednesday, March 28th,
to hear Truett.

LAFAYETTE COUNTY RALLY

A very successful county rally was held in the
Oxford Baptist church on March 14 under the
leadership of Dr. R. A. Kimbrough, the District
Enlistment Man. The large majority of the
churches of the county were represented.

Plans were made for an all day meeting to be
held in every church during the month of April,
and other plans for the Spring Campaign were
made.

One feature of the rally was that the laymen
were put to the front, and will be used extensively
in these all day meetings. The men from the
Men's Bible Class of Oxford church will be
work somewhere every Sunday of the month.

ROLAND Q. LEAVELL

Convention Board Department

R. B. Gunter, Corresponding Secretary

POINTS THAT STICK

By R. B. Gunter, Cor. Sec'y.

According to statistics compiled by Dr. E. P. Alldredge and Mr. Frank E. Burkhalter, based on the white church membership of Mississippi and the National Bureau of Economic Research, it has been found that the annual income of Mississippi Baptists is \$64,974,312.00. This is from the per capita income government report which shows that the average income for each man, woman, and child is \$351.00 per year. If our Baptist people would pay the Lord that which belongs to him, our annual contributions would be \$6,497,431.20.

If other people expect you to be honest, they themselves should be truthful.

The First Baptist Church, Paris, Tennessee, pledged to the 75 Million Campaign \$125,000.00. They have paid 75% of this amount. They have 475 members. Since the launching of the Campaign they have erected a church building which cost \$150,000.00. The pastor, Rev. John Buchanan, a Mississippi product, made it a point to visit with the Executive Committee of the Association every church in the Association which asked the State Board for help and put on an every member canvass and made it unnecessary for the Board to make any appropriations.

Mr. J. H. Anderson of Knoxville, Tennessee, fearing right at the last moment last year that

his church would fall behind on the amount pledged to the Campaign, borrowed \$10,000.00 and paid it on the Campaign. Another man borrowed \$6,000.00 to enable his church to meet its part. This sounds like Loyalty to Christ.

Use your automobile from now until the first of May for the glory of God in the "Catch-Up Campaign".

If Mississippi's full quota is paid by the end of the five years, it will be the unanimous opinion that the Campaign was glorious.

It would be interesting to know how many tithers there are in churches which receives help from the State Mission Board.

Do not report that your church has been growing, even though you have received hundreds of additional members, unless the Campaign pledge in the church has been paid up to date. You should not be satisfied with doing less than you promised to the Cause of Christ unless you would be satisfied with less than He has promised you.

The churches which have subscribed \$3,000.00 and more to the Campaign can save the day in Mississippi.

The pastor who keeps his Campaign pledge paid up finds it easy to preach on the Campaign and can lead others to pay up. It seems that he speaks with authority.

THE NEW ALBANY CONFERENCE

The Baptist tides flowed into New Albany on Saturday, March 8th. It was not a deluge, nor a flood, but there were several streams of Baptists that poured into the above town to attend the North Mississippi Regional Conference. A big name and a stirring meeting. Dr. R. A. Kimbrough was elected as chairman and he steered the ship through the rocks to the 75 Million harbor. The following brethren spoke: T. W. Young, R. A. Kimbrough, A. J. Dickinson, J. F. Tull, C. R. Harwood, J. L. Robinson, Charles Nelson, E. L. Wesson and E. B. Hatcher. In addition to the speeches from the above brethren there was also a regular fusillade of responses from the remaining pastors that was called forth by the chairman, who threw open the door of discussion and invited all to enter. This part of the exercises was brimful of spice and profit.

At the noon hour a halt was called in the proceedings and we were summoned to an adjoining hall, where the New Albany ladies broke all past records in the matter of a Baptist feast. A veritable panorama and moving picture of good things were spread before us and we quickly dissipated any doubts that may have been lingering as to our having brought our appetites along with us.

At the end of the afternoon service this dining hall became again the mecca of the visitors and a second delightful meal was served. On the night before a stalwart address had been delivered in the church by Dr. R. B. Gunter. This pilgrim scribe did not hear it, but the next morning's echoes of it settled all questions as to its high grade.

Surely a happy hit it is for Baptist pastors and laymen thus to drop their home tools and hie themselves away to some gathering point there to grasp hands, sit around the kingdom camp fire, practice the 75 Million war whoop and handle the

Baptist tomahawk for future triumphs and spoils for our great divine Chieftain.

E. B. HATCHER:

TYPOGRAPHICAL ERROR

Typographical Error

My attention has been called to a typographical error in a statement made by myself concerning some results of the Home Board's work last year in the number of Sunday Schools organized. It should have been 786 instead of 7,086. I greatly regret the mistake and had not noticed it until my attention was called to it.

Home Mission Rooms,
Atlanta, Georgia.

"SOME BAPTIST TRAGEDIES"

By L. R. Scarborough

There are many things about Southern Baptists to make our hearts rejoice. Many Baptist glories meet us as we count God's blessings on us in the past three and a half years. Here are some of them: Our numbers, 3,500,000 members, 28,000 churches, 119 schools in the homeland and over 600 in foreign lands, 770,500 baptisms in three years, our wonderful increase in all lines, especially in gifts to God's cause—\$39,000,000 nearly—our great unity, our wonderful coherence and co-operation, and our conquering militancy. These and many other things gladden us and cheer us.

But there are some embarrassing, humiliating, crushing facts that should stir us to our depths and cause us to change them. I name some of them:

1. **Our unenlisted hosts.** Two millions of our people are practically unenlisted in any phase of our work. What a tragic situation and what a peril to all the future and yet what a challenge to our unenlisting and organizing forces!

2. **Our unhouseed churches.** At least 5,200 of them have no houses to worship in except school

buildings and rented halls. More than 14,000 churches have only one room houses. They can't do their best in teaching without Sunday School rooms.

3. **Our pastorless churches.** More than 4,000 of our churches are all the time pastorless and leaderless—and more than 15,000 are pastored by absentee pastors. Many of these pastors are among the noblest and best men among us. They are all underpaid. But so many of them have had but little training. They are not able to take advantage of school and seminary training. They are so poorly paid, many thousands of them cannot go to our Conventions and general meetings for instruction and inspiration. The denominational forces must do something to help these heroes in these smaller churches to lead and train their people.

4. **Our per capita baptisms.** A total of 770,000 baptisms since the Campaign began is wonderful, but it took 12 Baptists a whole year to baptize one convert. In the foreign field 6 members reach one in one year. Homeland Christians are worth evangelism just half what a foreign land Christian is.

5. **Our per capita contributions.** Out of 27 denominations and divisions of denominations in the United States, Southern Baptists are 24th in per capita contributions. Seventh Day Adventists stand first with \$67.73 per capita gifts to all causes and Southern Baptists stand 24th with \$10.22 per capita gifts to all causes. Shame! Shame! Christ means \$10.22 to us. Our Southern Baptist wealth is more than \$6,000,000,000, our income is \$1,400,000,000. A time of it would be \$140,000,000, but we gave last year only 1/4 of a tithe, or \$35,000,000. In the list of total amounts given by all these 27 denominations Southern Baptists stand second, with Northern Methodists first, but it is to our eternal shame that we give so little per capita. This tragedy must be changed. The systematic, regular, proportionate plan of giving based on Bible stewardship alone will change this sad state of facts.

6. **Our poor equipment for our institutions.** We must do better for our scholols, hospitals and orphanages. Their buildings everywhere are inadequate. Twenty-seven hundred orphans were turned away last year from our orphanages because there was no more room. Our three South-wide institutions are not greatly suffering for lack of room, so are nearly all of our institutions.

7. **Our treatment of our heroes of the cross.** Our dear aged and dependent preachers are not cared for in a worthy way at all. We are doing better but not enough yet.

8. **Our disproportionate giving to foreign and home work.** Last year we spent 33 million dollars on our work at home and \$1,750,000 on a whole lost world outside the South. This \$1,750,000 went for evangelism, church building, missionaries' salaries, hospitals, education, orphanages, homes for missionaries, all we did for foreign missions. We spend 20 times as much for ourselves as we do on the entire lost world. This is a Baptist shame. We must do better.

My brother of the South, these facts are to our shame! Are we willing for them to stand against us? It is largely up to our leaders—pastors, laymen, women, secretaries, evangelists. May God help us to do better. It will take prayer, vision, inspiration, information, persistence, co-operation, loyalty to the truth, the enduring power of the Holy Spirit. We must not fail in raising \$75,000,000 in cash by the end of the Campaign. It's a great task. We can do it if we will to do it and then lead our people on. With all the urgency of my soul I urge our people to do their best now.

Dr. Geo. Whitfield of Clinton passed to the better land March 15. He was a native of Hinds county, loved and honored by three generations, as he served God and his generation with true devotion. A fuller account of his life appears in another column.

HOOPER FLAYS RADICALS

Springfield, Ill., March 6.—A distinct movement of civilization in this country backwards toward the jungle is manifest today, Ben W. Hooper, chairman of the United States railroad labor board, declared here tonight before the Illinois Association of Insurance Agents.

"This is not the outbreak of an occasional individual or the sporadic upheaval of an isolated community," he declared. "It is the systematic, organized advocacy and use of force in the settlement of industrial controversies. Some of the proponents of this idea know or should know where they are headed, but millions of their followers know not what they do."

Pressure Against Public

Some of the manifestations of this, he said, were strikes in essential industries, a railroad or coal strike being economic pressure against the employer in theory, but in fact the real economic pressure is brought to bear against the consuming public.

"To characterize this progress as civil warfare is not an exaggeration," he said, "did it ever occur to you just how many of the earmarks of civil war the recent shop strike bore? The blockade, the siege, bombs, firearms, murder, assault, arson, resistance to constituted authority, all were there."

"One reason why strikes on railroads and other public utilities cannot be conducted without violence is because the organizations, in substance and in effect, teach that violence is justifiable. This is done by the periodicals of these organizations continually hammering into the minds of their readers that no man has the right to take up the work which a striker has abandoned."

"You may think that the terms 'scab' and 'strike breaker' are merely the impassioned, opprobrious of an enraged mob. I have read in labor magazines the most serious arguments against the right of a man to do the work a striker has left, and coupled with these arguments was the fiercest denunciation of the 'scab' that language could express, placing him entirely outside the pale of human consideration."

Will Justify Perjury

"It is this manner of preachment that caused the mob at Herrin, Ill., not only to shoot down their unarmed and helpless captives, but to refuse them water to moisten their parched and dying throats. The same spirit that justified this massacre will justify whatever perjury is necessary to acquit the perpetrators."

"It is a weak government that does not provide some method for the adjustment of labor controversies in the essential industries, without permitting them to be fought out between the immediate parties. A government which stands by and permits capital to oppress labor in these great essential industries and permits labor to wage civil war for the redress of its grievances, real or imaginary, invites and will ultimately encounter chaos."

"There are millions of men in this country who have not lost faith in the government bequeathed to us by our fathers. It has had the strength and flexibility of fiber to withstand the shock of every storm. Its adaptability to the changing conditions of men and things has been the marvel of the world. To the conservative it has given assurance; to the progressive, opportunity. Today there is no problem of society or industry that cannot be solved within the four corners of the American constitution."—Associated Press.

We publish this week a sermon preached by Dr. J. A. Hackett on his ninetieth birthday in Meadian. Dr. Hackett passed from his earthly to his heavenly home last week. He being dead yet speaketh.

Birmingham Baptist Hospital has a plan by which families may pay a certain annual fee and be entitled to treatment without further charge, a sort of sickness insurance, such as college students pay for medical and hospital service each session.

KANSAS CITY GETTING READY FOR THE SOUTHERN BAPTIST CONVENTION

Kansas City Baptists are very busy folks at this time. Men and women, pastors and people are drawn together to plan for a coming event which we are looking forward to with great pleasure. We are rejoicing over the fact that the Southern Baptist Convention is coming to Kansas City, "The Heart of America". We are anticipating some refreshing times. We are anxious to greet that great body of Baptist people who realize that they must be about their Father's business. Kansas City has entertained many conventions. Old Convention Hall has spread her massive roof over many a gathering of people for different causes. Many a religious service has been conducted under her broad wings, and she has listened to many a prayer and heard hundreds of addresses, but there has never been a greater body of people banded together for a greater cause than this one that is coming in May; women and men from all over the Southland, coming as with one consent to worship, pray and work. Our Father's Business? Yes, we must be about our Father's business, and, oh, what a joy it is to see men, mighty men, giving time and effort to conduct in a most efficient way the business of our Heavenly Father! How beautiful it is to see women forgetting the frivolities of life and the thrilling round of worldly things that they may sit at the Master's feet and learn of Him and then go forth for finer service!

The "Heart of America" is made to rejoice at the anticipation of being hostess to such a company of men and women. We are expecting that we will be uplifted and our spiritual life strengthened. We are planning to make you comfortable in every way that we can and we truly enjoy getting ready for you. Kansas City is cleaning house and getting her "guest chambers" ready for you, and she is hoping that you will so thoroughly enjoy your stay with her that you will want to come again. Every city needs such a gathering as this will be to awaken it to its spiritual duties, and the Baptists of Kansas City feel that they need your coming to awaken in them a new zeal and a greater desire to do bigger, better work; to spread out to broader fields of usefulness; to reach up to greater heights of Divine power and to stoop down that we might be more helpful to the needy. Baptist women of the South, we welcome your coming. We want to know you. We feel that we would like to get acquainted, and so we are just planning and working like bees to be all through our work and ready when you come, to meet you and show if we can how glad we are you have come. Yes, we are using lavender and white in decorating. They go beautifully together and when you see our badges that Mrs. Norvell is getting ready, I am sure you will like them and want to wear one, so be sure to come, so you can see our splendid city and all the lovely things we are planning for you, but most of all, be sure to come because we want you, we expect you, we need you. The Baptist women of Kansas City again extend to you their most cordial welcome and will be glad when you come.

MRS. GEORGE REICHEL,
W. M. U. Publicity Chairman.

Dr. O. C. Bradbury has resigned as professor of zoology at Baylor University. He is one of the two who thought the account of creation in Genesis was figurative and allegorical.

The Frisco Railway will run a special Mississippi train from Memphis to Kansas City, leaving Memphis Tuesday evening, May 15th, about 7:45 o'clock, after the trains from various points have come into Memphis. It will reach Kansas City Wednesday morning about 10 o'clock, in time for the Convention. See their advertisement in the Record.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS March 1, 1922-March 1, 1923

	1922	1923
Alabama	\$ 23,386.57	\$ 26,518.31
Arkansas	14,300.97	12,304.57
District of Columbia	7,170.82	6,309.67
Florida	14,942.84	13,922.72
Georgia	45,093.14	51,879.81
Illinois	5,144.34	2,100.00
Kentucky	53,539.79	41,834.65
Louisiana	10,156.74	11,962.91
Maryland	15,660.00	9,500.00
Mississippi	31,736.81	27,057.76
Missouri	12,461.44	12,961.85
New Mexico	2,526.13	2,158.73
North Carolina	37,034.60	46,624.18
Oklahoma	13,465.62	17,626.44
South Carolina	26,481.84	14,857.80
Tennessee	31,085.40	12,609.65
Texas	12,360.63	6,179.64
Virginia	94,486.83	64,197.66
Miscellaneous	3,509.87	3,758.50
Total	\$454,544.38	\$384,364.65

SIXTH DISTRICT CONFERENCE

It was a most excellent meeting. The enthusiasm was great, the addresses were great, and the spirit in which we left the McComb meeting was great. The program was full. Two on the program were not present. They were providentially hindered. Fortunately, Dr. Beauchamp of the Sunday School Board's field force, was present to take Dr. Borum's place, and Rev. J. J. Mayfield of Gloster to take Rev. J. B. Quin's place.

The attendance was not nearly so large as we wanted, but there were pastors and laity from all sections. The extreme northwest part of the district went to Jackson, as it was nearer.

Associational Rallies

And now we are in the Associational Rallies. Sunday at Silver Creek for the Lawrence County Association, was a very encouraging meeting. Nearly all the churches were represented, and most all the pastors present that could come. Services were dispensed with in the day throughout the Association to give the people and pastors opportunity to be present.

The writer has had few opportunities to be at a more inspiring and helpful meeting than the one at Liberty on the 13th. It was Tuesday, but the pastors, laymen and women came. They kept on coming until a total of 23 out of 26 of the churches were represented. The program was splendid. Every one on the program present, and all parts well prepared. The spiritual fervor was already good, and it kept growing better.

It will be well for the pace to be kept up that has been set by these two associations. The entertainment at Silver Creek and Liberty was all that could be asked for. We appreciate the efforts of the Associational Organizers who were largely responsible for the successful conferences. So far, not a doubtful note has been sounded. We are headed to victory.

ENLISTMENT MISSIONARY 6th Dist.

GREAT LAYMEN'S DAY

The coming of Dr. Truett to Jackson on Wednesday, March 28th, will be the occasion for a Great Laymen's Day program. Baptist laymen from every section of the state are expected to be present.

Dr. Truett is truly a man among men. He did large service among the soldiers of France and England during the late war. He represented Southern Baptists at the great world conference of Baptists in London in 1920 when plans were projected for a great Baptist program in Europe.

In another place in this issue will be found a full program for the day mentioned above. Every Baptist who can possibly reach Jackson on March 28th should hear this remarkable man.

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Mississippi Program

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BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

MEN'S BANQUETS

One of the big features of our plans for the Spring Cash Campaign is the men's banquet in every church. They should be planned for a week night just preceding the all-day service in the church in April. Get your men together, lay the matter on their hearts, commit them to the task. They are the ones from whom you must expect to raise the money necessary for the Cause.

We give below a list of speakers who will be available for special addresses at these banquets. Write direct to the speaker of your choice.

ALL-DAY SERVICES IN APRIL

All of our plans for the spring, as far as they pertain to the collection of pledges and the raising of money on the great Campaign, head up in the all-day service in every church in the regular preaching day in April. Unless you plan well for that important day, the cause in Mississippi will suffer. We are due on the Campaign right now in Mississippi over one half million dollars. We can raise that much by May 1st, if we will go at it with faith, prayer and plenty of hard work.

SOME MEN'S BANQUETS FOR APRIL

Dr. J. T. Henderson, Knoxville, Tenn.—Meridian, April 11; Hattiesburg, April 12; McComb City, April 13; Jackson, April 16.

Dr. B. H. Lovelace, Clinton, Miss.—Utica, April 16; Canton, April 19; Yazoo City, April 27.

Dr. R. B. Gunter, Jackson, Miss.—Clarksdale, April 12; Newton, April 18; Magnolia, April 24; Columbia, April 26.

Dr. J. F. Tull, New Albany, Miss.—Houston, April 16; Amory, April 20; Philadelphia, April 24.

Dr. W. E. Farr, Grenada, Miss.—Senatobia, April 2; Sardis, April 3; Coffeeville, April 10.

Dr. P. I. Lipsey, Clinton, Miss.—Terry, April 3; Bogue Chitto, April 4; Summit, April 5; Mt. Olive, April 10; Collins, April 11; Sumrall, April 12; Starkville, April 18; Macon, April 19.

Rev. Bryan Simmons, Laurel, Miss.—Bay Springs, April 6; Biloxi, April 10; Moss Point, April 11; Louin, April 16.

Dr. D. M. Nelson, Clinton, Miss.—Winona, April 3; Cleveland, April 7; Marks, April 12; Brookhaven, April 17; Liberty, April 19; Leland, April 24.

Dr. J. H. Rowe, Jackson, Miss.—Ackerman, April 9; Calhoun City, April 11; Shannon, April 12; Port Gibson, April 16; Galilee Gloster, April 17; Centerville, April 18.

NOTE.—The above dates have been definitely arranged and confirmed. Many other such meetings are being planned. See in another place in this issue some available speakers for men's banquets. Arrange one for your church and invite one of these speakers.

LIST OF SPEAKERS

The following is a list of good speakers who will be available for week night engagements at Men's Banquets or other meetings in the interest of the Spring Cash Campaign. Write to them direct if you desire their services. They have each agreed to give the dates indicated in April:

Rev. Wayne Alliston, Water Valley—April 16, 17, 19, 20, 23, 24, 26, 27.

Rev. R. L. Breland, Philadelphia—April 4, 12, 24, 25.

Dr. E. B. Hatcher, Blue Mountain—April 2, 5, 6, 10, 12.

Rev. A. S. Johnston, Mt. Olive—April 5, 12, 19, 26.

Dr. John W. Mayfield, McComb City—April 17, 26.

Rev. D. A. McCall, Lyon—April 2, 3, 4, 5, 6, 9.

Rev. A. B. Metcalfe, Macon—April 4, 5, 10, 11, 18, 19, 20, 24, 25, 26.

Dr. A. F. O'Kelley, Hazlehurst—April 3, 10, 17, 24.

Rev. S. G. Pope, Belzoni—April 5, 9, 19, 23.

Rev. J. B. Quin, Prentiss—April 2, 3, 4.

Rev. J. L. Robinson, Pontotoc—April 16, 17, 19, 20.

Dr. I. P. Trotter, Sardis—April 2, 3, 9, 10, 16, 17, 23, 24.

Rev. M. C. Vick, Clarksdale—April 2, 12, 17, 24.

Dr. W. F. Yarborough, Hattiesburg—April 2, 3, 9, 10.

Mr. J. E. Byrd, Mt. Olive—April every week night except Friday and Saturday.

Mr. J. E. Sweany, Jackson—April every week night except Friday and Saturday.

Mr. A. J. Wilds, Oxford—April every week night except Friday and Saturday.

Rev. T. W. Green, Jackson—April every week night except Friday and Saturday.

Rev. J. R. G. Hewlett, Charleston—April every week night except Friday and Saturday.

Dr. R. A. Kimbrough, Blue Mountain—April every week night except Friday and Saturday.

Rev. H. T. McLaurin, Newton—April every week night except Friday and Saturday.

Rev. A. L. O'Brian, Hattiesburg—April every week night except Friday and Saturday.

Rev. Owen Williams, Brookhaven—April every week night except Friday and Saturday.

NOTE.—In making engagements try to select speakers who live at points most convenient. Keep these men busy. They are anxious to serve. Let us urge the importance of the Men's Banquets. Get your men together, lay the matter on their hearts, commit them to the task. They are the ones to whom you must look for the money necessary to support the Cause.

SUNDAY DATES FOR SPEAKERS IN APRIL

Dr. J. T. Henderson, Knoxville, Tenn.—Clinton (Saturday), April 14; Hazlehurst, April 15, 11 a. m.; Crystal Springs, April 15, 7:30 p. m.

Dr. R. B. Gunter, Jackson, Miss.—Leland, April 1, 11 a. m.; Greenwood, April 8, 11 a. m.; Winona, April 8, 7:30 p. m.; McComb 1st, April 15, 11 a. m.; McComb East, April 15, 7:30 p. m.; Macon, April 22, 11 a. m.; Brooksville, April 22, 7:30 p. m.; Meridian 1st, April 29, 11 a. m.; Meridian 15th Ave., April 29, 7:30 p. m.

Dr. P. I. Lipsey, Clinton, Miss.—Oxford, April 8, 7:30 p. m.; Belzoni, April 15, 11 a. m.; Moorhead, April 15, 7:30 p. m.; Newton, April 22, 11 a. m.; Forest, April 22, 7:30 p. m.; Tylertown, April 29, 7:30 p. m.

Dr. D. M. Nelson, Clinton, Miss.—Drew, April 1, 11 a. m.; Ruleville, April 1, 7:30 p. m.; Shaw, April 8, 7:30 p. m.; Lyon, April 15, 11 a. m.; Tutwiler, April 15, 7:30 p. m.; Durant, April 22, 11 a. m.; Canton, April 22, 7:30 p. m.; Flora, April 29, 11 a. m.; Yazoo City, April 29, 7:30 p. m.

Dr. J. H. Rowe, Jackson, Miss.—Merigold, April 1, 11 a. m.; Cleveland, April 1, 7:30 p. m.; Mathiston, April 8, 11 a. m.; Weir, April 8, 7:30 p. m.; Bogue Chitto, April 15, 11 a. m.; Starkville, April 22, 11 a. m.; Kosciusko 1st, April 22, 7:30 p. m.; Philadelphia, April 29, 7:30 p. m.

Dr. B. H. DeMent, New Orleans—Fernwood, April 1, 11 a. m.; Osyka, April 1, 7:30 p. m.; Mc-

CLINTON'S ATTRACTIONS FOR HOME-SEEKERS

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For further particulars address Dr. B. H. Lovelace, Secretary, Clinton Business League.

Comb South, April 15, 11 a. m.; McComb Central, April 15, 7:30 p. m.

Dr. W. E. Denham, New Orleans—Pascagoula, April 8, 11 a. m.; Ocean Springs, April 8, afternoon; Purvis, April 15, 11 a. m.; Lumberton, April 15, 7:30 p. m.

Dr. L. Zarilli, New Orleans—Poplarville, April 1, 11 a. m.; Picayune, April 1, 7:30 p. m.; Biloxi 1st, April 15, 11 a. m.; Gulfport 1st, April 15, 7:30 p. m.

Dr. C. C. Carroll, New Orleans—Liberty, April 29, 11 a. m.; Magnolia, April 29, 7:30 p. m.

Dr. J. E. Gwatkins, New Orleans—Wiggins, April 8, 7:30 p. m.; Laurel 1st, April 22, 7:30 p. m.

Dr. R. P. Mahon, New Orleans—Bay St. Louis, April 8, 11 a. m.; Grace Memorial Gulfport, April 8, 7:30 p. m.

Dr. L. O. F. Cotey, New Orleans—Meadville, April 15, 11 a. m.; Prentiss, April 15, 7:30 p. m.; Centerville, April 22, 11 a. m.; Gloster (Galilee), April 22, 7:30 p. m.

NOTE.—We publish above only such dates as have been confirmed by the pastors. Other schedules are being worked out and will be published next week. If you have been offered a satisfactory speaker, please confirm the date as soon as possible.

UGHT TO GO

Some time ago I made a suggestion that churches send their pastors to the World Alliance meeting in Stockholm. Since then a suggestion has come to me from a source of which I think highly that I also call attention to the importance of sending missionaries from some of the foreign fields to the Stockholm meeting. It was suggested that possibly individuals or churches might be found who would be willing to send some of the missionaries, of their own choosing. Undoubtedly, it would be a great experience for many missionaries, and my opinion is that the Alliance meeting is going to be very stimulating from the standpoint of financial returns. Every pastor who goes is going to get new inspiration for carrying out our 75 Million Campaign, and no doubt contact with missionaries from all parts of the world will be one of the great means to this end.

Cordially and sincerely yours,

E. Y. MULLINS,
President Sou. Baptist Convention.

Mississippi Woman's Missionary Union

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ANOTHER MESSAGE FROM OUR MINNIE

My Dear Mississippi Friends:

For some time I have been wanting to write you. Today I shall put everything else aside and get a letter ready for the boat that begins its return trip to the States Wednesday.

First of all I want to thank each of you for the thoughtful and loving Christmas Greetings in the form of cards, letters and gifts. My heart was made happy many times because of these messages of love from you. I wonder sometimes what I would do should you forget to write me. Your letters, so full of love and interest in the Master's work, are a great source of joy.

My first Christmas in Brazil was very pleasant. Miss Swearingen and I spent Christmas week with our four missionary families in Sao Paulo. This was our first experience on a "Brazilian frem". This city is about two hundred miles south of Rio and is a very beautiful place. It is so modern and progressive. The Board is building a beautiful dormitory and administration building for the girls in Sao Paulo. They hope to move into it in June. I know this will mean much for the educational work there. Mr. and Mrs. Ingram and Mr. Porter are the only missionaries connected with the school now and they are so anxious for more workers, especially for two young women to take charge of the Boarding Department. Mr. Edwards, a native of Mississippi, but now, I think, Texas claims him, is pastor of the First Baptist Church in Sao Paulo and he seems to have won the love of his people. Recently a member of his church moved to a community where there was no church nor any believers. She talked and read with her neighbors and was able to lead eighteen to Christ. Mr. Edwards went and baptized the eighteen and organized a church there.

Just one more week before the schools open again. The vacation has seemed short yet I think every one is ready to get in harness again. We think now all three of the dormitories here in Rio will be full and perhaps then some turned away. We finished our six months' study of the language today; all of us who stay in Rio shall continue to study awhile yet with our same teachers. My greatest concern now is the language. It's no joke to learn to speak a foreign language. One can soon learn to read, but when someone stops you and begins firing Portuguese at you at the rate of a dozen words a second it keeps you guessing to know what he is talking about. The missionaries tell of some laughable blunders. One of the missionaries admonished his hearers to "lay up scissors in heaven", confusing the word tesouro (treasure) with tesoura (scissors). Another went into a store to buy a dozen eggs (ovas) and called for grandmothers (avos). One of the girls in my class was writing about tying a rope around the calf's neck and instead of the word for calf (bezerro) she used the word bezura (beetle). Again she was making sentences employing the future subjunctive and said, "Quando Jesus vier, julgarei o mundo", translated When Jesus comes I shall judge the world. She thought she was saying, "Quando Jesus vier julgara o mundo", When Jesus comes He shall judge the world. Her teacher told her she was taking a big task on herself. There is no neuter gender, so we have to pay

close attention to the articles that precede the nouns and adjectives to know whether they are masculine or feminine.

I shall go next week and take up some of my work in the day school. I will live in the home of a Brazilian family. I am sure I shall have some laughable experiences practicing my Portuguese on them, but I am very glad that I shall have an opportunity of touching the home life of the people. They have some customs that seem very strange to us and yet some others that are very beautiful and touching. No people surpass them in their hospitality.

The Baptists of the Federal District held their annual Convention here last week. I attended four sessions and was deeply impressed with the spirit of the Convention. The native Christians are surely awakening to the great needs of their country. It's wonderful to think of the progress since the Southern Baptists began work here in 1881. There are 30,000,000 people in Brazil; of that number between 25,000 and 30,000 are Baptists. That may seem small in comparison to the number that has not yet been reached and at the same time it shows the efforts are not returning void.

One of the gardeners, employed by the college here, was converted recently and the change that has come over him is so noticeable. He says it's not work at all to work with Christian people and he is as busy as he can be from morning until night, and every Sunday you see him going to Sunday School and church with his Bible and hymn book. One of the cooks here was a Catholic when she came but was soon converted and asked permission to sit and listen to the devotional exercises for the girls every evening. Now she always gives her tithe. She has Miss Randall, the director of the school now, to take the tenth out of her pay before she gives it to her. Her salary is small and her health is very bad yet she finds much joy in giving a tenth.

On the 11th, 12th and 13th of February, the Catholics have what they call carnival, the same thing the Catholics call Mardi Gras in New Orleans. They dress in gay colored costumes and take possession. You can't tell the women from the men, as they disguise themselves and nearly every one buys a cheap strong-smelling perfume and takes a great delight in sprinkling whoever they pass. I think about three bottles were spilled on me. They would almost take possession of the street cars. One day there were 97,000 people who came from other places. Fortunately they all went to the Exposition grounds and the Avenida for most of their stunts and we were left free in our part of the city. The government spends thousands of dollars in prizes to the clubs that get out the best floats. If it stopped with the outward stunts it would not be so bad. All kinds of sins are committed these three days though, that will leave their bad imprints throughout years to come. The Baptists absolutely forbid their members going to the Carnival and should they be too weak to resist the temptation and go anyway, they are excluded from the church. Ash Wednesday, the 14th of February, is the beginning of Lent and the priests are busy listening to the confessions of the people. However, they do not have to confess their sins com-

mited during the Carnival. Such an artificial religion!

I have received a number of letters from members of B. Y. P. U.s, Sunday Schools, and W. M. U. organizations. Quite a number of young people ask about the work here and express a desire to cast their lot with us should God want them to serve in this field. Let me say, young friends, we shall be glad to welcome you and there is surely a place for you. Sixty teachers compose our faculty of the Baptist schools in Rio. A number of them are Christians, quite a few Catholics, and some not Christians at all. We would like so much to have all well-trained Christian teachers, but it is impossible, because so few of the native Christians are prepared to teach and the missionaries are so few.

Pastors of Mississippi churches, and members of the W. M. U. and other organizations, don't fail to give to the young people the missionary information. I read a letter recently from a young lady of Texas. She has had normal and university training and has been teaching seven years. She is a member of a Baptist church and wants to give her life as a teacher in Brazil. She knew nothing of the Foreign Mission Board, the connecting link, between Home and Foreign Mission work, and wrote to ask how she might get in touch with the missionary work and how the missionaries are supported after they begin their work in the foreign field. Perhaps God has spoken to many young men and women, whose ambitions were crushed because there was no one to lead them out. She closed her letter by saying, "Why do not more of our young people go to do foreign work, is it because they do not know of the need?" She said too, "I hope to get tidings from you telling me there is room for one more worker. Are there young men and women in Mississippi wondering if there is room for you? Brazil with its 30,000,000, a country that has been and is yet bound down by Catholicism, is calling you and offers a great field of service.

Perhaps the members of the W. M. U. will be interested to know that Dona Maria Santos, whose conversion you read during your January Week of Prayer, is, while I am studying the language, my Sunday School teacher. She is fine. Her life has been an inspiration and a blessing to me. Her husband is one of the best educated men in Brazil and is not yet a Christian. Pray with her that he, too, shall have the blessings of a Christian life.

I always wait eagerly for the Record and feel that it is always a personal letter from you. One of my Brazilian teachers is a Baptist preacher and reads English. I have passed some of the copies on to him and he enjoys them very much, was so interested in some of the articles that he asked for permission to translate them and publish them in the "Jornal Baptista", their religious paper here.

It makes me happy to see what great things you Mississippi Baptists are doing for the Lord. May He bless every effort you put forth to glorify His name.

With best wishes to each one, I am your missionary,
 MINNIE LANDRUM.
 Rio de Janeiro, Brazil.
 Caixa 485.

"IN CHRIST"

By Ben Cox, Memphis, Tenn.
Sunday evening, Feb. 18, "Our Resurrection in Christ"

A few days ago the body of a man laid in the morgue at Phoenix, Ariz. It had been there nine days. It was the body of George Stevenson, an Evolutionist, who assured his friends before he died that he would return to life. When the officers went to take charge of the body for burial, some of the watchers said, "Touch that body and you will fall dead", but they did not fall dead. They took the body and buried it. He said he would return to life, but he did not. Not so with the One about whom we are preaching tonight. As I said this morning, when Jesus said those three wonderful words on the cross, "It is finished," he meant that he had paid the debt fully and completely, but, my friends, it required the Resurrection to give the seal to Calvary. If he had not risen again, his death would have done us no good. We would still have nothing but a dead Christ. There is no lively hope for us apart from the Resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled that fadeth not away, reserved in heaven for us who are kept by the power of God, through faith unto salvation. In Romans 4:25 we read: "He was delivered for our offences." And in the same verse we read: "He was raised again for our justification." In 1st Peter 3:18 we read that he was "put to death in the flesh," and in the same verse we read that he was "quickeneth in the Spirit." In Romans 8:10 we read: "In that he died, he died unto sin, once," and in the same verse: "in that he liveth, he liveth unto God." And in 2 Cor. 13:4 we read that "he was crucified through weakness," and in the same verse: "Yet he liveth by the power of God."

Paul thought the Resurrection of Jesus very important, for he writes to the Corinthians, you remember: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the firstfruits of them that slept." Christ the firstfruits is the earnest of the harvest. Says he, "Because I live, ye shall live also."

We are reminded by a Spirit-taught one that by his resurrection, he makes us the subjects of a two-fold regeneration—the regeneration of the soul in this life and that of the body in the life to come. You remember the Word says "the whole

creation groaneth and travaileth in pain together until now, waiting for the redemption of the body." Every real, Bible baptism is a reminder of the resurrection of Jesus and our own. "Therefore, we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This fellowship with Jesus in bodily resurrection is a glorious fellowship. So glorious is it that Charles Spurgeon used to say he did not desire the Lord to come during his life because he wanted to have fellowship with Jesus in the tomb. I shall not go that far with Spurgeon. I must say tonight that if I had my preference I would choose for Jesus to come that I should be caught up together with the dead in Christ who should be raised first, and to be forever with the Lord, but it is a glorious fellowship. Gordon well says that "whereas Christ's death was our justification procured, his rising was our justification justified, and the second only as related to the Spirit, so that while it is the Holy Ghost that renews, it is clearly only from the risen Christ that the soul derives its life in renewal. 'Because I live, ye shall live also.' And he reminds us that "so enwrapped was he in our sins that were upon him that he could not escape from death but when the justification of us who are in him had been accomplished, he could not be detained by death." This is a glorious fact that he who became sin for us could not escape death, and why? Because "the wages of sin is death." It is so always, everywhere in everything. Every broken law must be met by somebody, somehow, somehow. Let the husband break the law of fidelity to the wife or the wife to the husband and there comes death to marital happiness. Walk off the precipice and there will be death to a part of or all of your body. "The wages of sin is death." Jesus identified himself so with us, so became one of us, so became sin for us that he had to die, but thank God, he could not be detained by death but burst the bands of death asunder and rose triumphant. As Paul says: "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." We are reminded by one who rejoiced much in the Resurrection that "ye died with Christ, ye in him and he in your sins that were upon him. Ye were buried with Christ, ye in him still and he in your sins still. If he lies yet in that dark unopened grave, ye lie there yet, in your sins, because in him who went down into the tomb with those sins upon him." This is our glorious heritage. Ours in effect because of the deed he has given to us, but not ours to certain knowledge and apprehension until we receive it, and yet we rest secure in him who says, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live and he that liveth and believeth in me shall never die." Then he asked the important question of the weeping Martha at Bethany: "Believest thou this?" And so he asks of us in these three words

this strikingly important question: "Believest thou this?" May we believe so implicitly and rest so securely in his promise that in deed and in truth the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep; through the blood of the everlasting covenant may make us "perfect in every good work to do his will, working in us that which is well pleasing in his sight through Jesus Christ to whom be glory forever and ever." Yes, resting in this great Shepherd we are secure. This Shepherd who said when he was here, you remember, "My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my Father's hand. I and my Father are one. So he will make us perfect unto every good work, if we will let him. Not that we shall be perfect in the way that some seem to understand it. Here is an apple on the tree. It is only half grown. It is so green and sour you cannot

eat it and yet for its age and size you may call it a perfect apple. In him and him alone who is the Resurrection and the Life shall we find the power to live. Apart from him we can do nothing. Buried with him by baptism unto death, and raised to walk in newness of life. Paul says to the Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Yea, we must "seek those things which are above." We must "set our affection on things above," and not on "things on the earth." We must "hitch our wagon to a star," but that Star shall be the Star of Bethlehem who has risen with "healing in his wings." We shall thus seek "those things which are above," not forgetting that our feet are still upon the earth, (Continued from page 9)

BAPTIST WORLD ALLIANCE

Stockholm, Sweden, July 21-27, 1923

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WATCH AND PRAY

Prayer consists of offering thanks, confessing our sins, and petitioning God for the things that our hearts desire. Are we really thankful, do we really feel grateful for His mercies and blessings, or is it habit and empty form that impels us to use the words "we thank thee"? When we confess our sins to God, are we really thankful, or is it habit and empty form when we say, "Father I confess my sins"?

We petition God for the desires of our hearts. Are we always truthful when we tell God what the desires of our hearts are, or do we not get in the habit of asking God's blessings in a general way? We ask God to send the gospel; do we really want the gospel sent? If so, why not go down in our pockets and help? We ask God to bless the sick and afflicted. Is it really the desire of our hearts? If so, why not help them ourselves? We ask God to save sinners; is it really the desire of our hearts that sinners be saved? If so, why not teach them the way of salvation? For we know "it pleased God by the foolishness of preaching to save them that believe" (1st Cor. 1:21). We ask God to help us to think, and to give us understanding hearts and minds. Is it really the desire of our hearts and minds, that God would help us to think clearly, and to understand? If so, why not use the prescription that God has given us, which is "the fear of the Lord is the beginning of wisdom" (Prov. 9:10). And temperance is the key to a clear thinking mind; so why not fear the Lord and be temperate? We ask God to bless our local churches. Is it really the desire of our hearts? If so, why not help them ourselves? We ask God to bless our preachers, and help them to preach the gospel of truth. Is it really the desire of our hearts that God would bless and help them? If so, why not bless them ourselves by ministering unto them with carnal things, so that they may be able to minister unto us spiritual things? Why not help them by speaking kind and encouraging words to them, and esteem them very highly for their work's sake? God our Father has so graciously in His infinite wisdom prepared a way for us to prove to Him the sincerity of our hearts and minds by blessing, helping and ministering unto those that we pray for. We should by all means, be honest with God in our daily secret devotion. It is healthy to our souls to acknowledge to God the truth about our desires and wishes. If we do not care enough about the gospel being sent to the heathen to help with our money, just frankly tell God so. If we do not care enough for the sick and afflicted to visit them, just confess to God that we have no desire for them to be blessed. If we are not interested enough in the salvation of souls to teach them the way of life, we should not ask God any more to save the souls of lost. If we are not interested enough in wisdom and knowledge to fear God, and be temperate, so that we may think righteously, and think soberly and study God's word,

then we should acknowledge to God in secret prayer, that we do not care for spiritual wisdom, and a clear understanding heart and mind. If we are not interested enough in our local church to help keep up the financial expenses, then just confess to God that we are not interested in them and that we have no desire for such things. If we are not interested enough in our preachers and pastors to give them temporal and moral support, why not just confess to God that we have no desire in heart for His blessings on our ministers. If we do not love our brethren which are God's anointed (anointed by the Holy Spirit and members of the body of Christ of which we are members) enough to ask God to forgive their sins and be merciful unto them and prove that we are in earnest by forgiving them ourselves and being merciful unto them ourselves, why should we not confess to God in secret prayer that we do not love our brethren. John said: He that loveth not his brethren whom he hath seen, how can he love God whom he hath not seen? (1st John 4:20). And Jesus said "watch ye and pray lest ye enter into temptation; the spirit truly is willing but the flesh is weak" (Mark 14:38). These are the things that we should watch: watch ourselves, judge ourselves, and confess the truth to God. It will be good for our souls, and by all means we should be honest with God when on our bended knees we offer up to Him our daily devotion.

J. E. HEATH.

ABOUT THE BLIND

Will you kindly give publicity to the following information? You may put it before your readers in any form that you see fit.

"Stop, look and listen with your heart! Is there a blind person in your community, black or white? Wouldn't you like to be able in a small way to help that person to help himself? Whether you know a blind person or not, it will mean something to you to know about our Mississippi Association for the Blind, an organization composed largely of sighted people.

The purpose of this association is as follows: "To prevent unnecessary blindness, to help the blind to help themselves, to succor and relieve the ill, needy and aged blind, to give the blind work, pleasure and comfort."

In Mississippi there are approximately a thousand blind people, fifty per cent of whose blindness could have been prevented had people realized the necessity of caring for babies' sore eyes and guarding against industrial accidents. The State Board of Health is doing great work along this line, and hopes to do more.

In helping the blind to help themselves, it is our purpose to find all young people of school age, both black and white, and to place them where they will receive suitable training. The white children will be placed in the Institute for the Blind in Jackson; and the colored children will form a special class in the Piney Woods School at Braxton. The In-

stitute in Jackson offers a four year high school course and courses in music, piano tuning, rug weaving, sewing, basketry, mattress, mop and broom making. We want to help the graduates of this school to see their way clear to obtain higher education or further vocational training for their life work. Some of this work we can do through the Rehabilitation Supervisor, who is already co-operating with us. Then too we want to market the produce of those blind people who are vocationally prepared but who cannot be self-supporting without some assistance. To secure the names of colored blind children who will form this special class in the Piney Woods school, Mr. Bura Hilbun, State Supervisor of Negro Schools, and Dr. Leathers of the State Board of Health, are co-operating.

To succor the ill, needy and aged blind we hope to employ a home teacher who will go about encouraging the adult blind and teaching them reading and hand work. Then our five per cent of self-supporting blind will be multiplied many times; and all can be gladdened by having learned to use their minds and hands, thus being spared idleness which is the curse of blindness.

Beginning March 12th, Mr. Lewis Carris of New York, Secretary of the National Committee for the Prevention of Blindness, is to spend two weeks in Mississippi. He will talk in as many towns as he can cover in that time. His charming personality and his great message will be an inspiration to all who hear him.

Very truly yours,
ANNIE DENMAN,
Publicity Chairman.

1111 N. West St.,
Jackson, Miss.

TWO BLIND STUDENTS FOR MINISTRY MAKING GOOD

By Chas. F. Leek

J. Earl Dodd of Meggett, S. C., totally blind, and John W. Burchfield of Altoona, Pa., with only enough vision in one eye to see large objects, have concluded the third quarter's work with notable success. Brother Dodd registered ninety in both Old and New Testament and one hundred in Systematic Theology on examinations. Both of these men get their assignments after one reading, fellow students reading for them, and they take oral examinations. Both are candidates for Th.G. degrees, Brother Burchfield expecting to graduate in the spring.

After a successful series of religious meetings at the University of Richmond, Va., Dr. Charles S. Gardner has returned and has resumed his chair in homiletics and sociology.

Dr. John R. Sampey, professor of Old Testament interpretation for the past thirty-eight years, has gone to Florida for a month, where he will rest and seek to regain his strength following a serious illness that at one time was threatening. Mrs. Sampey accompanied him.

Palestine will be explored during the summer by a group of seminary students and others under the leadership of Dr. H. C. Wayman, as-

sistant professor in Hebrew and father of the Biblical Introduction course which he also teaches. The start will be made in late April or early May.

The March missionary day program had as principal speaker Dr. D. E. Aldridge, of the Sunday School Board, Nashville, Tenn. G. H. Johnson of St. Paul's, N. C., and J. E. Berkstresser of Talladega, Ala., received Th.B. and Th.M. degrees, respectively, at the same meeting. Several new students enrolled for the spring term, increasing the record enrollment.

A basketball team composed of Prof. Kyle M. Yates, F. C. Feezor and F. T. Woodward of North Carolina; J. L. Slaughter of Mississippi, G. C. Landess of Tennessee, and substitutes A. N. Sanders of Georgia and G. T. King of Indiana, represented the Southern Baptist Theological Seminary in a 44 to 9 victory over the Presbyterian Theological Seminary.

Prof. Yates, a former Wake Forest player, playing on the High-Twelve team in the Craftman's League (Masonic) has established an almost unreachable record this season by scoring 135 points. He has set another mark in making 24 points in one game. His team has lost one game in two years and that recently 17 to 16 in which Prof. Yates scored 15 of the points.

Note:—My address now is Pleasureville, Ky.

CHAS. F. LEEK.

"Now what shall we name the baby?" asked the professor's wife.

"Why," ejaculated the learned man in astonishment, "this species has been named for centuries: This is a primate mammal—'homo sapiens'."

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ready for shipment. Seventy acres strong, well-rooted plants grown in open field at Texarkana. Fifty plants to bundle, labeled separately with variety name. Damp moss at roots. CABBAGE: Early Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen Market, Early and Late Flat Dutch. Parcel post prepaid: 100, 30c; 300, 75c; 500, \$1.25; 1,000, \$2.; 5,000, \$9.50. Express collect: 5,000, \$6.25; 10,000, \$10. ONIONS: Crystal Wax, Yellow Bermuda. Parcel post prepaid: 100, 30c; 500, 90c; 1,000, \$1.50; 5,000, \$6.25; 10,000, \$12. Full count, prompt shipment, safe arrival, satisfaction guaranteed. UNION PLANT COMPANY, Texarkana, Arkansas.

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To the White Democratic Voters of Hinds County, Mississippi:

I hereby announce myself as a candidate to the office of Representative in the Lower House of the Legislature of Mississippi in the August primary. I want to say to the individual voter that I solicit your support, and if you elect me to this important office I will give my time and talents to further the best interests of this great county and great state.

Yours very truly,
Z. WARDLAW,
Utica, Miss.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The working of the human mind is an enigma. A whole community will fall into a deep sleep from which no ordinary appeals will arouse them. They seem to rest in a sense of security from all harm. Many whole communities are sound asleep as to the dangers of drink. They have ceased to give their money to fight it. Very many will not even go to hear the best speakers of the land discuss the dangers of the liquor business. They hear of the wanton ravages of the bootlegger and rum runner, the enticing of our boys to immoral lives, and the assassination of officers and other good men in other communities, but they fold their hands and cry out for a little more sleep and a little more slumber. But they never arouse until an awful tragedy occurs in their own community, perhaps in their own family. Then there is great awakening and great activity, all leaving their work and spending many days and dollars, scouring the country for the assassin or rapist.

Would it not be better to act on the old adage: "An ounce of prevention is worth more than a pound of cure?" Would it not be better to spend some time, thought, and money in an effort to prevent these tragedies than to try to remedy the trouble after it occurs? The people recently left their homes and businesses en masse to scour the country around Franklinton, Louisiana, in an effort to exterminate bootleggers and moonshiners in that section. Would it not have been much better to prevent the killing of two good men than to try to repair losses afterwards? Will some expert psychologist rise up and explain this strange *modus operandi* of the minds of men?

Countries Represented at the International Convention of the World League Against Alcoholism, Toronto, Can., November 24-29

Australia, Argentina, Albania, Assyria, Austria, Armenia, Belgium, Bulgaria, Burmah, Brazil, Canada, Czechoslovakia, Costa Rica, Caucasasia, Colombia, China, Denmark, Dominican Republic, England, Egypt, East Africa, Esthonia, Finland, France, Formosa, Germany, Greece, Georgia, Holland, Hindustan, Hungary, India, Ireland, Italy, Jamaica, Jugo-Slavia, Japan, Korea, Latvia, Lithuania, Liberia, Mexico, Newfoundland, New Zealand, Poland, Philippines, Peru, Porto Rico, Russia, Roumania, Scotland, Sweden, Switzerland, Spain, Syria, Siam, Salvador, Sierra Leone, Siberia, South Africa, Serbia, Turkey, Ukania, Uruguay, United States of America, Wales.

Prohibition and the World's War Debt

It is conservatively estimated that the aggregate indebtedness of the the governments of the world is ap-

proximately three-hundred and fifty billions of dollars. The world's drink bill is estimated at twenty billions of dollars annually. What the world spends needlessly for drink, it can be seen, would easily wipe out both principal and interest of all the debts of all the various governments of the world. This alone should unite the leaders of the countries of the world in a great campaign to bring about Prohibition everywhere. Freedom from the world's burden of debt would open the way for immeasurable human progress in many fields—progress which cannot now be financed in the way of education, sanitation, health and economic up-building. In addition from world Prohibition would come the benefits that cannot be measured even in terms of billions with which economic results can be described.

One hundred and twelve delegates from sixty-four countries other than Canada and the United States were registered. One thousand, one hundred and eleven delegates in all were registered. Think of the fight for a dry world and read it "Won, Won, Won, Won!"

Over 200 different temperance organizations were officially represented, 45 from countries other than Canada and the United States.

Total Abstinence, and Prohibition

In the latter seventies I joined a total abstinence society like the Murphys. I found it impossible to reform those that had the habit formed and to prevent the boys and young men from forming the habit, with a saloon for every hundred to two hundred inhabitants. It reminded me of a river and its floatwood. The temperance people were pulling out the drunkards as they floated down and the liquor traffic pushing them in at the head of the river faster than they could rescue them. The saloons were making drunkards, and the boys did not have an even chance, with the temptation constantly before them, the allies, gambling and demons also tempting them to fall. The federal government would for twenty-five dollars sell any one a privilege tax and the state and municipalities would sell an indulgence license for a year for \$200 or \$1,000, according to the size of the town and the officers granting it. The saloon men usually controlled the political conventions and legislatures, and fixed the price of license at the minimum. So I commenced to secure prohibition, first in the town, next in the county, and then in the state. After the state went dry, with Selma and Mobile on the east and New Orleans on the south and Cairo on the north drumming for trade, the law was too local. Then my ultimatum was constitutional prohibition; and all this had to be done by education and co-operation. I have lived to

see the 18th amendment adopted in the constitution of the United States prohibiting the manufacture and sale of any intoxicating liquor for beverage purposes, and the Volstead enforcement code prohibiting any stimulant containing over one half of one per cent alcohol with strong sentiment behind them, and upheld by the sweeping decisions unanimously rendered by the Supreme Court of the United States.

There will never be a legalized saloon in the United States. The liquorites are raising seven million in one dollar, five dollar and fifty dollar memberships to elect a wet Congress next time. In 1880 I adopted this standard for candidates: They must not be openly immoral, must not drink, or treat others to obtain votes and must be in favor of the suppression of the liquor traffic, and now I demand that they must be real prohibitionists and in favor of the enforcement of all laws. "When the wicked rule the people mourn."

If an officer is a law violator himself he will not enforce the laws on the statute books against the violators.

W. H. PATTON.

"I really dislike to talk to her; she has such a habit of finishing sentences for one. You know the kind?"

"Yes, they listen faster than you can talk to them."

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The Baptist Book Store

Jackson

Mississippi

(Continued on page 12)

and going forth in humility we shall find and do his will.

Kathleen Norris says some striking things to women in one of her recent articles and these things she says are just as good for men as for women. She says: "I believe that Pride—the old deadly sin, with a capital—has robbed the world of more genius than ever poverty, jealousy, insecurity, ill-health and laziness have, all rolled together." Then she tells us about one of the most successful scenario writers in Southern California who first went into the office she now manages seven years ago—and swept it. "Hundreds of girls," she continues, "besieged that office with letters of introduction to the vice-president and the manager, but this girl had a better opesamine than they. She had humility." Then she says: "Sell the magazines if you can't fill them; women buy homes nowadays on agent's commissions. Organize a settlement house symphony if you aren't wanted in the big one. People will forget that you once sold bread, then the bakeries are built in a chair throughout the city. The probability is that the Mayflower or Virginia ancestors of whom you boast, and even simpler and humbler things. Many a person has started by sweeping the room in which he served as manager later on. Booker T. Washington, one of the greatest negroes perhaps the world has ever produced, would doubtless not have gained the position he did gain had it not been for the spirit he showed when he applied first of all for a place in Hampton Institute. He swept the room and dusted the things several times to be sure it was well done. With our 'wagon hitched to a star' and yet with humility. That is the resurrection life in Christ.

And sinner friend, if you are here tonight, the only way you can come into salvation is through humility. The other Sunday night I referred to two men who went to the temple to pray. The one who said, "Lord, I thank thee I am not as other men. I fast twice a week; I give tithes of all I possess; I thank thee that I am not as this Publican." But the Publican stood afar off and would not so much as lift up his eyes to heaven, but as he smote his breast he said, "God be merciful to me a sinner!" And then you remember the words of Jesus, "I tell you this man went down to his house justified rather than the other." "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

A man from New England once boastfully said, "If a man is born once in New England he does not need to be born again." Doubtless Nicodemus felt something like that but he had to unlearn things before he could learn. He had to realize that he could not depend upon his ancestors. Somebody has remarked that he who depends upon his ancestors is like the Irish potato—the best part of him is under the ground. To Nicodemus and to all others Jesus said, "Ye must be born again." Thank God, by simple, humble faith

in Jesus this may be brought about.

"Just as I am without one plea
But that thy blood was shed for me
And that thou bidst me come to thee,
O Lamb of God, I come, I come."

"Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above), or Who shall descend into the deep? (that is to bring up Christ again from the dead), but what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." And if you call upon him, thank God, he will hear you.

I noticed in one of the papers today another of the marvellous achievements of radio. Listeners in Apia of the Samoan Islands caught the human voice and musical tones from San Francisco, 5,822 miles away. The record previously was from Washington, D. C., to Honolulu, an airline distance of 4,800 miles, but there came a message from the Samoan Islands picked up here beautifully on one valve, audion tube. "That is marvellous," you say. Yes, it is, but it is nothing like so marvellous as the fact that God can and will hear us if we call upon him for "whosoever shall call upon the name of the Lord shall be saved." The person sitting next to you in the pew may not hear you but the Lord will hear you. It does not matter about the distance to heaven—I do not know how far it is. I do not care. You need not know how far it is to heaven, and you need not care, but just as truly as you call upon the name of the Lord you will be saved. He will hear, and thank God he will not only hear but will help.

We were sadly impressed as we read the news from Waynesboro, Pa., about the farmer who was working in the barn. He heard a strange sound, and returned to the farm house to find it on fire. He made a desperate attempt to save his children, but four of them were burned. He could hear but he could not help.

The paper today tells us of another sad case where a husband coming from his work found a crowd about his little house, which was on fire. "Don't go in!" they said, but he rushed into the burning building and may perhaps die because of the risk he ran, but he was helpless to do anything for the wife and three children who laid with their arms clasped around the mother and were burned to death. This husband and father could hear but he could not help.

Just recently a mother in our congregation heard the cries of alarm from one of our sweet little Sunday School girls who had reached up to the mantel for something and her dress caught fire. Instead of trying to smother the flames she ran up and down the long hall. The mother heard, she rushed out and burned

her own hands trying to save her daughter's life. She heard, but she could not help. Thank God if we call on him he will not only hear, but he will help. Do you believe this? Are you willing to act upon this? There are those here tonight

who have heard the gospel call time after time and have thrown away the wonderful opportunities that have been theirs.

The other day in Pine Bluff, Ark., Dr. Blackwell used seven little needles containing radium worth

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WHY save the Cotton Crop from the boll weevil and then let rust destroy it? A fertilizer with 5 per cent of Potash will prevent cotton rust. A test on Peanuts showed that an 8-3-10 fertilizer gave nearly double the crop obtained from the use of same amount of 8-3-0. The 8-3-10 produced well filled nuts; the 8-3-0 produced a large lot of "Pops".

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Thursday, March 22, 1923

THE BAPTIST RECORD

22, 1923

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m worth

forty-two hundred dollars, after which he missed the tape which contained the radium, and inquiring of the girl who swept out the room was told that she supposed it was worthless and had thrown it into the waste basket. Doubtless it had been taken out during the night, into the basement. At last account, they were still searching for the radium worth \$4,200. You say, "That is an awful thing to throw away so much." Yes, but not nearly so awful as what you have been and are doing. Please do not do it again.

I told you this morning of the old gentleman we visited in the hospital the other day who appreciated so greatly the chorus of the old song: "Jesus Paid It All," and who said, "I heard that song sixty years ago." It is indeed a wonderful message—

I hear the Saviour say "Thy strength indeed is small
Child of weakness, watch and pray,
find in me thine all in all."

Lord, now indeed I find thy power
and thine alone
Can change the leper's spots, and
melt the heart of stone.

For nothing good have I whereby
thy grace to claim—
I'll wash my garments white in the
blood of Calvary's Lamb.

And when before the throne I stand
in him complete,
I'll lay my trophies down, all down
at Jesus' feet.

Jesus paid it all, all to him I owe;
Sin had left a crimson stain; he
washed it white as snow.

The Bible School at Noxapater

Brother H. T. McLaurin came Tuesday, Feb. 27, at 10 o'clock, and did splendid work for the day, preaching a splendid sermon that night. On account of sickness, several of the teachers were not able to attend as was planned. Dr. Christie was one of the number of the sick, hence we did not study Ephesians as we had contemplated; but Brother McLaurin gave a splendid pre-view of Galatians, during the day services of his stay with us.

On Wednesday Dr. John F. Carter, President of Clarke College, came up to be with us, and he gave splendid service and profitable study of the book of Galatians. We are all glad to have had Brother Carter with us, and this opportunity of studying with him these two days, for he remained through Thursday.

Brother R. L. Breland came on Wednesday, and returning that afternoon. During his stay with us he gave a splendid talk on "Every Member in Harness." Breland is a good man and a fine talker. His remarks were worth while.

Of the out of town brethren in attendance was Brother J. D. Fulton, and regrets are that we did not have more of the local people in attendance as well as more visitors on this occasion. We were glad to have Brother Goudlock, the local Methodist pastor in charge, out for part of the lectures, and of our own local preachers, we believe they were

in full force each session. This force is composed of Revs. Osborn, Barnes, Taylor, Grafton, Edwards, Rogers, and Gunn.

While the days were full of going and studying and not much left for social associations; however, we did enjoy very much the stays of McLaurin and Carter in our home. We are always glad to have the brethren come and abide with us.

J. H. GUNN.

DeKalb Bible Institute

Brothers J. E. Wills, E. E. Huntsberry and J. L. Williams came to our help in our Bible Institute at DeKalb, Feb. 27-March 1.

The attendance was not large, as we had a big rain the day before and some rain the first day of the Institute, making the roads very bad to get over and some of them almost impassable.

It was commonly said that this was the greatest and best three days meeting that had ever been at DeKalb. Brother Wills seemed to be at his very best and Brother Huntsberry as usual was overflowing with his great messages.

All that attended received a great spiritual blessing and regretted that we had to close so soon.

We wished that every Baptist in the county could have heard the soul-stirring messages. They missed a great treat.

J. H. NEWTON.

From a Missionary

On Saturday, March 4th, I was met at Laurel by Brother P. G. Harper and spent that night in his home. Sunday I had the pleasure of visiting one of Brother Harper's churches, Mount Ora. The Sunday School was well attended. Superintendent R. B. Stone was on his job, and everything moved along in perfect order. At 11 a. m. the writer preached to a well filled house. At 7 p. m. we met with a live, active B. Y. P. U., with Miss Nannie Dyess as leader. A splendid program was rendered. The writer preached again at 8 p. m. to a large congregation. The Baptist Record was put into every home of the church, there being thirty-two homes. The splendid co-operation of the pastor and B. Y. P. U. made this possible. Mount Ora is a model country church. They are now making plans to erect a larger building to accommodate the ever-increasing congregations. May the Lord bless this noble church and pastor.

Yours sincerely,
L. E. LIGHTSEY.

Come to Leland

The All Day Rally in the interest of the spring cash drive for the 75 Million Campaign will be held in Leland March 29. This of course is for the Association, and as the organizer for the Association I ask your co-operation. I hope we may have a meeting of real value. Make a strong effort to get a good attendance from your church. I suggest that we adopt the uniform program used in most of the associations in the state to our needs. Will you help in the following?

MORNING

- 10:00 Devotional, "Thy Kingdom Come", J. T. Upton.
10:20 Enrollment of churches.
11:00 The Pastor's Part in Our Program, S. G. Pope.
11:30 Sermon, P. C. Walker.
12:15 Lunch in the church.

AFTERNOON

- 1:30 Devotional, "Thy Will Be Done", Madison Flowers.
2:00 The Layman's Part in the Campaign Program, R. B. Campbell.
2:30 The All Day Meeting in Every Church in April:
1. How to Reach the Churches, J. R. G. Hewlett.
2. How to Conduct the Cash Campaign, J. N. Palmer.
3:30 How I Am Going to Pay My Pledge—Testimonies.
4:00 Consecration Prayer, Rev. H. C. Clark.

Write me that we may expect you, and some others of your people. We will try to make the day pleasant and helpful. We invite you cordially to Leland.

Faternally,
W. H. MORGAN.

It was Sunday evening. The minister had arrived at "thirdly," and the hour was nine. Suddenly he noticed a man sleeping—and in the front pew.

"Will you please wake up that brother next to you?" he said in a low tone to a man sitting beside the sleeper. The latter replied loudly: "Wake him up yourself. You put him to sleep."

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The Tours Offered by Thomas Cook & Son

Tour "A". The persons who take this tour to Stockholm will visit on the way Glasgow, Edinburgh and other places in Scotland. They will go by rail to Newcastle and from there they will sail over the North Sea to Gothenburg. And they will go from Gothenburg by rail to Stockholm. On the return home they will sail from Gothenburg directly to New York. The parties who select this tour will leave New York July 7 on the Cunard-Anchor Line S. S. "Columbia". They will leave Gothenburg on the return July 28 and arrive in New York August 8. The return trip will be made on the Swedish-American Line S. S. "Stockholm". The cost of this tour from New York and return to New York, including all expenses will be \$495. This party will arrive in Stockholm July 20.

Tour "B". The persons who select this tour will sail from New York July 7 on the Swedish-American Line S. S. "Drottningholm". They will go directly to Gothenburg, where they will spend a day in sight seeing. Then they will go to Christiania, capital of Norway, where they will spend a day. From Christiania they will travel to Stockholm July 20. They will leave Gothenburg on the return trip July 28 and arrive in New York August 8. They will return on the Swedish-American Line S. S. "Stockholm". The cost of this trip will be \$550. This includes, as in the other tours, all the expenses.

Tour "C" (Section I). Those who select this tour will sail from New York on the Cunard-Anchor Line S. S. "Columbia" July 7. They will visit Glasgow, Edinburgh and other places in Scotland on the way. They will go by rail to Newcastle, and from Newcastle they will cross the North Sea to Gothenburg and from there they will go by rail to Stockholm, arriving at the latter place July 20. They will leave Stockholm on the return trip July 27 at night (sleeping car provided) for Berlin. They will spend two days in Berlin. They will leave Berlin for Cologne July 31, where they will spend one day. From there they will go to Paris August 1. They will spend two days and a half in sight seeing in Paris and other places near Paris, including Versailles. Then they will cross via Boulogne and Folkestone to London, where they will spend two days in sight seeing. On August 11 they will proceed to Southampton, where they will sail home on the

White Star Line S. S. "Pittsburgh" and arrive in New York August 20. The cost will be \$730.

Tour "C" (Section II). Those who may select this Tour will sail from New York on July 7 on the Swedish-American Line S. S. "Drottningholm". They will arrive in Gothenburg July 16. They will spend one day in Gothenburg sight seeing. They travel by rail to Christiania, where they will spend a day in sight seeing. From there they will travel by rail to Stockholm, arriving July 20. From Stockholm on the return trip Sections I and II of Tour C will travel together, visiting Berlin, Cologne, Paris and London. The cost of this Tour, including all the expenses, will be \$775.

Tour "D". Those who may desire to take Tour D will sail from New York July 7, on the Swedish-American Line S. S. "Drottningholm". They will arrive at Gothenburg July 16. They will spend one day in this wonderful city, sight seeing, and then go to Christiania and spend another day in sight seeing. From there they will go to Stockholm by rail, arriving July 20. After the Alliance meeting they will visit Berlin, Cologne. From Cologne they will go by steamer on the Rhine to Biebrich, thence by electric car to Wiesbaden. Thence by rail to Strassburg, then to Lucerne, where they will spend a day in sight seeing. Thence via Brunig Pass to Interlaken, where they will be in view of Jungfrau and other Alpine peaks, and will visit Lauterbrunnen, Wengern Alp, Scheidegg and Grindenwald. Thence via Bernese Oberland Railway to Montreux, thence by steamer to Geneva. They will spend one day in Geneva sight seeing. From there they will go to Paris, where they will spend three days in sight seeing. Then they will visit Brussels via St. Quentin and Mons, where they will spend one day. From there they will go to Antwerp, where they will spend one day. Thence they will go to London, where they will spend five days sight seeing. On August 23 they will sail from Southampton for New York on the United States Line S. S. "Columbia", arriving in New York September 1. The total cost will be \$990.

Tour "E" (Section I). Those who may choose this Tour will sail from New York July 7 on the Cunard-Anchor Line S. S. "Columbia". They will visit Glasgow, Edinburgh, and other places in Scotland. They will sail from Newcastle across the North Sea to Gothenburg and proceed by rail to Stockholm, arriving July 20. Then after the meeting of the Alliance they will go to Berlin, where they will spend July 29. From there they will proceed to Frankfurt, which is a city of great interest to students. Then they will proceed to Strassburg, where they will spend July 31. From there they will travel via Bale to Interlaken, where they will visit Lauterbrunnen, Wengern Alp, Scheidegg, and Grindenwald. They will be in view of Jungfrau and other Alpine peaks. On August 3 they will go via the famous Brunig Pass to Lucerne. From there they will go to Milan, Venice, Florence, Rome and Naples, Italy, spending some

time in sight seeing in each place. On August 20 they will sail for New York on the Cunard-Anchor Line S. S. "Tuscania", stopping at Gibraltar on the way, and arriving in New York September 1. The total cost of trip trip will be \$1,045. This includes all expenses.

Tour "E" (Section II). Those who may choose this Tour will sail from New York by the Swedish-American Line S. S. "Drottningholm" July 7. They will go directly to Gothenburg, where they will spend one day sight seeing. From there they will go by rail to Christiania, where they will spend one day in sight seeing. And from Christiania they will go to Stockholm, arriving July 20. The return trip from Stockholm will be the same as Section I of tour E, for the two sections will be combined there for the return trip. The total cost of this trip will be \$1,090.

The Fares Include

Stateroom berths, steamer travel in Europe, railroad travel, hotel accommodations, transfer of passengers and baggage, sight seeing, fees and tips, tour managers, war taxes.

The Fares Do Not Include

Stewards' fees on the ocean steamers; expense of passports and visas; laundry and mineral waters; the expenses of carriages and automobiles and guides in sight seeing not ordered by the tour managers; baggage insurance.

Passports

Passports must be obtained by each passenger, although married couples and minor children may travel on one passport. These passports can be obtained from the Clerk of the Federal Court. In the case of Mississippi they can be obtained from the Clerk of the Federal Court. A passport will cost \$10. The applicant will have to furnish the Federal Officer three photographs on white paper when he makes the application. Then the passport will have to be sent to Thomas Cook & Son, New York, to have the consuls of the countries the passenger proposes to visit to vize it. I can assist any one in doing this. The photographs should be four inches by four inches.

Registration

Intending passengers should register their names as early as possible. A deposit of \$100 for each passenger is required. The balance of passage money is payable not later than three weeks before sailing—earlier if the steamship company requires it.

Insurance

The Thomas Cook & Son can furnish life and accident insurance and baggage insurance. This is very important. Each passenger should avail himself of this opportunity before sailing.

Funds

Thomas Cook & Son can furnish passengers letters of credit, and also Travellers' Cheques. Each passenger should avail himself of this opportunity. This guarantees safety of funds in travelling.

Baggage

Any passenger can carry free baggage on the steamship as much as the passenger wishes. But free transportation of baggage in England is limited to 100 pounds and in

IN MEMORIAM

Penny Cox

On March 1st, 1923, Sister Penny Cox breathed her last. She was not sick, but God just took her out of this world to be with Him.

Sister Cox was born in North Carolina 91 years and 8 days ago. Joined the church at 16 years of age, giving 75 years of faithful service to Him who saved her.

She was one of Madison's noble women, and her spirit and gracious influence will be missed.

In sympathy,

R. L. BUNYARD,
Pastor.

Madison, Miss.

IN MEMORIAM

Mrs. P. E. Cox

As o'er the world the veil of night descends,
And dale and dell are wrapt in shadows gray,
The gentle Angel of the Twilight wends
Adown the wooded way.

The spell of dreams is in her languorous wings,
Sweet dreams that still their witching glamour keep;
And with her yearning tender voice she sings
The woodland flowers to sleep.

The music pulses down the aisles of night,
The airy petals of the primrose fold,
Hiding within their chalices of light
The shining hearts of gold.

So, on his rounds the Gray Night-Watchman goes,
Amid the hush of sunset's dying gleam,
And, folding up the petals of the rose,
Rounds out its happy dream.

A little slumber and a little sleep,
A little folding of the tired hands,
The mighty murmur of a restless deep,
And then—God understands.

A white sail wafted o'er a sunset sea,

Europe to 75 pounds. Ladies should carry a steamer trunk and suit-case or hand-bag. Gentlemen should take suit-case and small hand-bag for the shorter tours. But for the longer tours they should take a steamer trunk and hand-bag or two suit-cases.

Going to New York

The parties who are going to Stockholm should go to New York at least one day previous to the sailing date and report at the office of Thomas Cook & Son. This will enable them to be prepared for any emergencies.

Further Information

Can be had by writing Dr. B. P. Robertson, Senatobia, Miss.

AM

A momentary lifting of the gloom;
And on the strand the Man of Galilee
Welcomes the sailor—Home.

Death at its best is fearful, but, to you,
As comes the morning of the world, it came:
Shell tint and pearl tint, glint of star and dew,
Then—all the east aflame.

She knew the way Home. In the distance far
Above wild spaces where the billows toss
And mad winds buffet, gleams her Polar Star—
The glory of His Cross.

Spring to the world—and wood and field astir
With all the life of Nature's full increase.
Spring to the world—eternal spring to her,
Eternal spring and—peace.

J. F. DORROH,
Madison, Miss.

IN MEMORIAM

Mrs. A. M. Teer of Weir, Miss., Route 2, Who Died Dec. 12, 1922

I have witnessed the closing of a beautiful life,
God has said to her come.
She has gone from all sin and strife,
And dwells with Christ at home.

None knew her but to love her,
She was loved by young and old.
Sadly we stood beside her bier
And knew she must lie in the grave so dark and cold.

Her spirit is not there;
But has flown to that better land.
Eternal joys with saints she'll share,
In bright mansions not made with hands.

Sleep on dear one, and rest
Until Christ, you a body will prepare.
Then hosannas you'll sing with the blest
When you rise to meet the Lord in the air.

You suffered long, you murmured not,
We watched you day by day,
When at last with broken hearts,
We saw you pass away.

From this world of pain and sorrow
To a land of peace and rest,
God has taken you, dear Mother,
Where you found eternal rest.

Lonely the home and sad the hour
Since you from us have gone,
But a brighter place than ours
In heaven is your own.

Farewell Mother, but not forever,
There will be a glorious dawn;
We shall meet to part no never
On the resurrection morn.

Thou thy darling form lies sleeping
In the cold and silent tomb,
Thou shalt have a glorious waking
When the blessed Lord doth come.

It is sad that one we cherish
Should be taken from our homes,
But the joys that do not perish,
Live in memory alone.

All the years we've spent together,
All the happy golden hours,
Shall be cherished in remembrance,
Fragrant sweets from memory's flowers.

Copied and sent in by a daughter,
MRS. R. L. FRANKS,
Dumas, Ark., Box 502.

Pray For Meeting

Will you please call the Baptists of Mississippi to prayer for our meeting at Tchula, which begins on Thursday night of the 29th of this month? Some of you will remember that it was the good fortune of the writer to be with the good people of Tchula in a meeting about three years ago now and at the close of the meeting a movement was started for purchasing a lot and building a house of worship. I understand from a letter by the faithful pastor, Brother T. J. Moore, that this movement is being pushed to completion in a great fashion. It was also stated by several at the close of the meeting that it was one of the best in the history of the town. It is our prayerful desire that our meeting this time will be even greater and more far reaching than the other. So let the good people of Mississippi join the writer, pastor and people there for a great victory.

I may say that it stirs my soul to see from the Record how the churches of Mississippi are taking hold of the matter of putting the paper in the local church budget. There is nothing more vital and important to our denominational life and program than the very thing you are doing and my prayer for Mississippi Baptists and for all of the Baptist churches throughout the South is that we will not be satisfied until our denominational papers are put on this basis.

I have just read from the Record Dr. Maxwell's article on "How the paper was put into the budget of the Drew church." I wish to register my word of appreciation for this article. I think it is one of the best yet on the subject: short, crisp and to the point. I hope that every one will read it.

All glory to the Master for the vision of Mississippi Baptists.

With best wishes,
Cordially,
R. A. EDDLEMAN.

TO EUROPE

By the generous kindness of the Baptist Record, may I be permitted to say to its wide circle of readers that, after a good deal of persuasion, I have consented to conduct a small, select party for the trip to the Baptist World Alliance at Stockholm, Sweden, and for a tour of Europe this summer. The party will be conducted in connection with the Armstrong Educational tours, headed by Dr. A. J. Armstrong of Baylor Uni-

versity. The party will be limited to a small number, just large enough to secure concessions and comforts of travel and entertainment, and small enough to guarantee convenience and freedom.

The fact that I have traveled Europe twice will be sufficient apology, I hope, for my consenting to "conduct" a few friends who may not have been across, or some who may have been across and would enjoy the fellowship.

This plan is not to interfere with any plans for the concentration of State Delegations by editors and secretaries. If some of the readers of the Baptist Record find themselves interested in such personally conducted educational tours and think they would like to join the party, I should be glad to hear from them. I have provided three itineraries. Each one will be free to choose according to the time and money which he can spend. As the time is growing short, it will be necessary for those wishing the trip to write promptly.

It will be my hope to secure reservations for the party on a "dry" ship flying the American flag. I feel that all good Americans ought to give preference to these ships, especially Baptists going to the Baptist World Alliance.

A. J. BARTON.

Alexandria, Louisiana.

FOREWORD

The Baptist World Alliance in Stockholm, Sweden, July 21-27, will be a notable event in Baptist history and experience. It is expected that a large and representative American delegation will be present. What better vacation gift could a church make to its pastor? On this subject, Dr. E. Y. Mullins says: "What a splendid thing it would be if many pastors could be sent by their churches. It would repay them a hundred fold as churches, and enrich and strengthen the pastor in many ways. My judgment is that any man who comes in contact with the Baptists of the world in Stockholm next summer, and hears the reports, and listens to the addresses, will return to his work with his mind greatly stimulated by contact with many other minds, with his Baptist enthusiasm kindled anew, and with a great enrichment of sermon material for preaching, and a greatly strengthened power of leadership as pastor. The Stockholm meeting will be one of the epochal meetings in our Baptist history. I hope many churches will send their pastors."

The wide-awake young editor of the Christian Index, Rev. Louie M. Newton, says: "There are a hundred churches in Georgia that could send the pastor, without anyone feel-

ing the small amount he would be asked to contribute in order to provide for his expenses. And it will be a fine opportunity for the church to increase the usefulness of the pastor."

My call to take part in this special work came unexpectedly, while visiting several State Conventions in the South. Having realized the necessity of some good arrangement being made for our southern delegates, after consultation with the editors and with other leaders, I agreed to see what could be done. Several visits to New York followed, but finally very reasonable and satisfactory terms were concluded with Thomas Cook & Son, the great travel agency of the world. Those who read the following pages can see what they offer. It is worth a good deal to know that Thomas Cook & Son will have complete charge of each tour from New York to New York. It is desirable that our editors be present at the Stockholm Conference in order to report to their various constituencies.

JOHN H. EAGER,

Special Representative for Thomas Cook & Son, in America for the Baptist World Alliance:

28 E Mt. Vernon Place,
Baltimore, Md.

I have known the Thomas Cook & Son Tourist Agency for many years, and have always patronized them when I travelled in Europe. I have always found them thoroughly reliable in every way, and of incalculable assistance in making out itineraries, and arranging hotel accommodations. They are always courteous, prompt and efficient.

E. Y. MULLINS,

President of the Southern Baptist Convention and President of the Southern Baptist Theological Seminary.

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Inverness

The Baptist people of Inverness have gone forward in the good work of Christ. They are making their influence felt. Just recently we had one of the best Bible Institutes that this county has known about. Dr. H. L. Martin had charge in general of the modus operandi of the institute. We had Dr. N. W. P. Bacon of Little Bena with us, also Dr. John Christian of the Bible Institute at New Orleans. The local brethren, pastor and workers of Sunflower county, assisted greatly with their good discussions. Dr. Gunter gave us some splendid addresses. Drs. Christian and Bacon were at their best. A fine spirit was manifested all through the whole time of the institute.

During the past few months the church house and parsonage have been repainted. This much needed work has made these buildings attractive. A fine spirit of co-operation is shown and the outlook is good. Above thirty have been added to the church during the past year. Messrs. J. D. Gholston, W. B. Catlette, C. C. O'Neal and P. A. Price are the deacons of this church. They are progressive and the members in general are backing them. Since we came to Inverness these good people have showered us with good things from time to time. They are happy in doing good and we are the happy beneficiaries. Let us give due regard to all these blessings. Other churches could make their pastor and his family better workers by more liberal benevolence.

Inverness Baptists also want their pastor to equip himself better by being able to buy the necessary books and other accessories, so have advanced his salary each quarter and now have increased the same by one third.

H. C. CLARK.

Isola

The Baptists of Isola are a thrifty folk. Lots of business is carried on in this little town. Recently the forces of righteousness were made glad by the coming into their midst of Brother W. H. Gillon and family from Hollandale. They have moved to Isola, and, as good Baptists will, have placed their membership with the church already. The church has caught a new vision of the Kingdom work and have committees social, entertainment, and finance who propose to put the work of the Kingdom in the best possible shape. These good men and women now have the backing of the locality.

In 1922 the church made good advances, but now we believe that more constructive and effective work will be done. The brethren and sisters are doing personal work that is increasing the attendance greatly. We hope that before no distant date this church will plan to have a series of meetings and a real, old time revival. The harvest is ripe and unless the sickle is soon thrust in much of the harvest will be scattered and wasted. The outlook is gratifying. The brethren of the church are not waiting for the church business to

drag. One man has already said that he had \$25.00 to help pay for repainting the church house. Let every member prove himself loyal.

H. C. CLARK.

SOUNDS MIGHTILY LIKE
PREACHING

The following resolutions were adopted by the Legislature of South Dakota:

"Whereas, The unprecedented wave of crime sweeping over America, crowding our jails and penitentiaries, and increasing the prison population of South Dakota almost one hundred per cent, is, in the opinion of the most expert sociologists of the age, due to the emphasis which has in recent years been placed upon material values and the small concern paid to spiritual values, in home, school and society; and

"Whereas, This alarming condition shows no indication of subsidence, but on the contrary is increasing, must produce a situation that should arouse every thoughtful person to consider efficient methods of combating the crime wave and to impress the great necessity for reform in modern home life, school economy and social practices; and,

"Whereas, The multiplicity of bills offering diverse methods of accomplishing this purpose which have flooded this Legislature is proof of the concern felt, as well as the difficulty of enacting into law effective provisions for producing the end sought, as well as the greater difficulty of bringing citizens of opposing views and different religious convictions to a uniform understanding and method; and,

"Whereas, Washington said in his farewell address: 'No nation can exist without religion.' Experience—the history of humanity—has demonstrated that a republic like ours is strong and a blessing to its people and the world according to the development of its people, according to the moral character and intelligent religion of its people.

"Whereas, The strength and efficiency of any republic, a government by the people depends upon the best development of those people, which experience has demonstrated, and history shows, cannot be without religion. The strength of a republic is in the character of its citizens, their intelligence, and their morals, inseparable from their religion.

"Whereas, It is uniformly conceded that the remedy must be effected through the inculcation of morality, spirituality and conscience in the young, in church, school and home; therefore, be it

"Resolved, By the Senate of the State of South Dakota, the House of Representatives concurring:

"That the people of South Dakota be enjoined to at once address themselves to renewed effort to restore the balance between the spiritual and the material, that our children be reared up in the precepts of fundamental righteousness.

"That the churches and Sabbath-schools be constrained to intensify their work and to extend it to every

child within their respective spheres of influence.

"That parents be adjured to exert every effort to restore the old-time influence of the home in moulding the lives of their children, for the development of conscience and morality; that the family altar be restored and that in self-sacrificing love the little ones be trained in the simple virtues, of truthfulness, honesty and respect for the rights of others.

"That the schools promptly reform their methods so that the rudimentary studies, as well as the sciences be taught only as subordinate to righteousness. That the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience, and that all learning is but the hand-maiden of eternal goodness.

"That it is the judgment of the Legislature of South Dakota that only upon the lines herein suggested can the true balance be restored and the crime wave checked, and civilization preserved."

Henriette had been naughty and her mother got angry, and said instead of punishing her she would just get a good little girl in her place. Henriette stopped crying and started to laugh, saying, "You can't trade me." Her mother was surprised, and asked her why. "Well," said Henriette, "no lady will trade you a good little girl to get a worse one."

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